

ΣΩΜΑ ΘΑΝΑΤΟΥ,
THE
BODY of DEATH:
Or,
A DISCOURSE
Concerning the
SAINTS
Failings & Infirmities.

Wherein this Position, *viz.* *That absolute freedome from sinne is not attainable in this life,* is both proved and improved, in three SERMONS preached in St Edmunds Church in the City of *New-Sarum*; The first upon Wednesday *Novemb 24. 1658.* being the *Weekly Lecture day*; The two last upon *August 14. 1659.* being the *Lords day.*

By JOSEPH SWAFFEILD Minister of the Gospel at *Odstocke* in the County of *Wilts.*

There is not a just man upon the earth, that doth good, and sinneth not. *Eccles. 7. 20.*

Quemlibet valdè justum discutias in hac vitâ; quamvis jam sit dignus justî vocabulo, non est tamen sine peccato. Aug. Tom. 9. Tract. 41. in Johan. p. 210. Froben. 1529.

London, Printed by A.M. for Francis Tyton
at the three Daggers in Fleetstreet. 1661.

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DIGNISSIMO VIRO,
JOHANNI BULKELEY
ARMIGERO.
PIETATIS AC LITERARUM
FAUTORI
EMINENTISSIMO.
TRES HASCE CONSCIONES
QUAESCUNQUE
SARISBURIÆ NUPER HABITAS
NUNC
PUBLICI JURIS FACTAS
Tenue Quidem & Perexiguum
Perpetuæ Tamen Observantiæ
TESTIMONIUM
PER QUAM HUMILITER
D. D. D.

F.S.

DIGNISSIMO VIRO
JOHANNI BERNARDI

PHYSICI
MAGISTRIS AC LECTURARIIS

IN ACADEMIA

MDCCCXVIII

DE REBUS CONSCIENTIIS

QUALI SCIENTIA

ACQUISITA HABITAS

NUMERO

DE REBUS JURIS FACTIS

IN ACADEMIA

IN ACADEMIA

TESTIMONIUM

IN ACADEMIA HUMILITER

D. D. D.

1722



THE
Epistle to the Reader.

Christian Reader,



When these Sermons
were first preached, I
intended no further
publication of them, than from the
Pulpit; nor did I desire to have
them any otherwise imprinted,
than upon the fleshly Tables
A 3 of

The Epistle

of the hearts of those, to whom they were delivered.

The truth is, they had scarcely ever seen the light, had I not been earnestly solicited by some Christian friends for Copies thereof; whose desires, as I was not willing to deny, so I have not been able, through want of time, hitherto to fullfill. To spare therefore my pains in transcribing them, was one inducement, that moved me to communicate them in this way.

Moreover,

to the Reader.

Moreover, having been frequently with much importnunity pressed by severall Christians, to publish some other Meditations, preached during the time of our late Distractions and Confusions, which though they were then seasonable (and I hope) not altogether unprofitable, yet I hitherto judged it more convenient to suppress, than to publish; and at some time or other (if providence should afford an opportunity) to gratifie those my friends, by put-

The Epistle

ting some other *Meditations* into their hands, which might be of more generall use.

I confess, I am conscious of so many weakneses and imperfections in this *Work*, that had it not been for the *Reasons* above-mentioned, I had never exposed it to publick view. And I have hitherto judged the publication hereof the less necessary, because just at the time, while I was studying these *Sermons*, after I had preached the first of them, I met
with

to the Reader.

with a printed Sermon of Reverend Mr. Case, entituled, Eliah's Abatement: or, Corruption in the Saints; preached at Chatham in Kent, at the Funerall of Mr. Gualter Rosewell, late Minister there; in which Sermon, the same truth, that is here treated upon, is excellently handled, though in another manner and method.

But, though I have upon that account hitherto forbore the publication

The Epistle

lication of these Notes; yet, being of late in some danger of being removed from the place, where for eleven years last past I have exercised my Ministry; and (although that danger be through the good hand of Gods providence, I hope, now over; yet) considering the weakness of my body, and my short time of sojourning here, I became the more inclinable hereunto; knowing, that this may preach to my people, when I cannot; yea, when I shall be no more. And I
was

to the Reader.

was the rather inclined unto it, because although the Reverend Author before-mentioned, and my self prosecute the same Truth, yet in a different method; and the various method of handling the same Truth, may render the repetition the less unpleasing. I deny not, but here and there, in the two last Sermons, I have borrowed a notion from him, as I have also done throughout the whole, from severall other known and approved Authors; yet herein, I trust; I
have

The Epistle.

have not wronged either him or them, having for the most part restored it to the right owner again in the Margin; and (I hope) I may without vanity affirm, that I have not only used, but in some measure improved such borrowed notions.

For the style, in which these Sermons were preached, and in which they are now published, I confess it is very plain. But I hope the Truth therein contained will not find the less acceptance for the plainness

to the Reader.

plainness of its dress. I remember,
it was St. Pauls glory, that he
came not (to the Corinthi-
ans) with excellency of
speech, or wisdom to de-
clare to them the testi-
mony of God: and his
speech and his preaching
was not with inticeing
words of mans wis-
dome, but in de-
monstration of the Spirit
and of power, 1 Cor. 2. 1, 4.
Ministers should speak utilia
potius.

The Epistle

potius quàm plaufibilia,
rather ſuch things, as may
profit, than ſuch as may
please: and they ſhould follow
St. Cyprians direction to Do-
natus, to make choice not of di-
ſerta but fortia; and ſtudy ra-
ther to work upon the af-
fections, than to tickle the
fancies of their hearers: and
that rule of the Apoſtle ſhould be
much reſpected by them, Let all
things be done to edifi-
cation, 1 Cor. 14. 26.

This

to the Reader.

*This Discourse therefore
(such as it is) is now tendred to
thy view, and thou art desired to
peruse it, and with those
noble Bereans, to ^{Ac. 17. 11.}
search the Scriptures,
whether these things are
so. I am sure, if the matter of it
be the truth of God, how plain so-
ever the style be, it is worthy of
all acceptation for the Lords
sake. If the Lord would but
make it instrumentall for the
least good to any one soul, I have
my*

The Epistle, &c.

*my desire. With him therefore
I leave it, and unto him, and
to his grace I commend thee,
Christian Reader, resting*

Thine, in any

Gospel-service

Decemb. 18.
1660.

J. Swasseild.

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2. That

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1. of

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THE
Saints Failings
AND
INFIRMITIES.

James. 3.2. former part of the verse.

For in many things we offend all.

IN the foregoing verse
the Apostle dehorth
eth the beleiving
Jewes, to whom he
wrote this Epistle,
from the sin of proud
and uncharitable censuring; *My*
Brethern, be not many masters; where
the word master is taken καταχρηστικῶς
B for

(^a) See
Mr. Man-
tons Lect-
ures on
James 3.1.
Vide eti-
am Pare-
un ad lo-
cum.

for a *supercilious* reprov-er, for one that is gotten into the chair of arro-gancy, whence he doeth *pro imperio*, Magisterially enough inveigh against the practises of other men. ^a And this dehoration the Apostle enfor-ceth with a double argument; the first drawn *à periculo*, from the dan-ger of this sin. *Knowing that we shall receive the greater condemnation,* verse. 1. *either here, from men; Or,* (wich I suppose the Apostle doth rather intend) *hereafter, from the* Judg of all the earth. It will be just in God, to be severe to the failings of those that are so sharp in censur-ing their Brethrens infirmities; by judging others, they doe but passe sentence upon themselves, and pro-nounceth their own doome.

(^b) Pa-
rens ad
loc.

The second argument is laid down in my Text, and it is drawn *à communj hominum fragilitate* ^b, from that common frailty, which is incident to all men; *In many things we offend all.* It is an unrighte-ous thing, to deny our Brethren that tenderness, which we need
our

our selves; and to judg and condemn others; for those failings, from which the best of men are not free.

In many things we offend all. We] *que facit, qui veniam quâ opus habet, alijs negat. Calvin. ad loc.*
 the Apostle doeth not except himself, though he was an Apostle of singular holyness, and of such exact strictness, that he was therefore surnamed the just. ^a

Offend] *πρωτομαρτυροῦμαι*, It is in the present tense, and noteth assiduity and frequency, as a learned writer observeth upon the Text.

I shall not handle the words with relation to the percedent verse, but consider them as an intire proposition: and being so considered, they clearly hold forth this Observation.

Doct. The best of men are not so freed from sin in this life, but that in many things they offend all.

The Proposition lyes clear in this Text; so that had I no other proof, the Text it selfe were sufficient; but it is easy to multiply other Scriptures, which hold forth the same truth.

truth. I shall onely desire you to read two or three Texts of Scripture, which give in evidence thereunto, and then I shall proceed.

See what a challenge *Solomon* maketh to all the world, *Prov. 20.9. Who can say I have made my heart clean; I am pure from sin?* Many indeed may say so boldly, but who can say so truly? The interrogation hath the force of an emphaticall negation. So likewise, *Eccle. 7. 20. There is not a just man upon the earth, that doth good, and sinneth not.* I hope none will be so vain, as to except against these proofes, because out of the Old Testament, seeing *St. James* in my Text, (which is a part of the New Testament) affirmeth as much. *In many things we offend all.*

And lest you may think, that it was onely one Doctors opinion, you may see *St. John*, the beloved disciple that *leaned on Jesus his brest* ^f, he, in other words speaketh the same thing. *1 Joh. 1. 8. If we say, that we have no sin, we deceive our selves,*
and

John. 13.
23.

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So
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and the truth is not in us. And you have St. Paul bitterly complaining of that body of sin and death, that he carried about with him, and should carry about with him to his dying day, Rom. 7. 14. *ad finem.*

The Point (you see) is cleer ; in the prosecution of it I shall observe this method,

First, I shall shew you, how beleevers are freed from sin in this life.

Secondly, I shall shew you, how they are not freed from sin in this life.

Thirdly, I shall lay down the reason of the Doctrine, for the confirmation of it.

Fourthly, I shall shew you, what is the difference between the Godly and the wicked in their sinning.

Lastly, I shall apply the Doctrine.

I beginne with the first, and shall shew you, how beleevers are freed from sin in this life.

Beleevers are freed from sin in this

this life, in three respects.

I.
Quoad
vim domi-
nandi

First, *In respect of the dominion of it.* The great Apostle of the Gentiles expressly affirms it, *Rom. 6. 14.*

Sin shall not have dominion over you, for you are not under the Law, but under Grace. Sin indeed hath a bring in beleevers, but it doth not reign in them, as formerly. Though sin act the part of a Tyrant, yet it cannot act the part of a King in a beleever; God sending his son in the likeness of sinfull flesh, and for sin condemned sin in the flesh, Rom 8. 3. Sin is condemned; it is dead judicially. It received its deaths blow in the death of Christ; though it lives, yet it raigneth not, it hath lost its strength, because a beleever is not under the Law, which is the strength of sin, but under Grace.

(*) i Cor.
15. 56.

(^b) Plus
Romæ ne-
gotij fuit
cum semi-
victa Car-
thagine
quàm cum
integrâ.
Flor.

Indeed its true, that, as it was said of Carthage, that Rome was more troubled with it after it was subdued, than before^b, by reason of frequent rebellions afterwards so a Godly man may be more troubled, and vexed with sin, when it

it is conquered, then he was while it rained. But yet though it may be *turbulent*, it shall not be *prevalent*. It was before a *King*, but now a *Captive* in him ; before upon a *throne*, now in *chains*. Sin may molest and vex, even where it doth not reign. What is spoken *Dan. 7. 12.* in another case ; As concerning the rest of the beasts, they had their dominion taken away, yet their lives were prolonged for a season and time ; We may say by way of allusion concerning sin ; *Its dominion is taken away, though its life be prolonged for a season.*

Now (my beloved) what a happiness is this, and what a mercy is it, that when others are under the command of every lust, and led captive by every sin, beleevers are freed from the commanding power of sin ? sin doth not raigine in them for they are not under the Law but under Grace.

Secondly, Beleevers are freed from sin in respect of its guilt. Jesus ^{2.} *Quoad reatum* Christ hath freed them from the guilt

of those sins, which otherwise would have sunk their souls irrecoverably to the bottome of the nethermost hell; so that now there is no sin can be charged upon beleevers account. Christ hath fully paid their debt of sin, and therefore God cannot in justice require it of them. Had the guilt of any one sin of beleevers been unsatisfied for, it would have detained Jesus Christ under the power of the Grave. He could never have risen from the dead, nor have ascended into heaven, if he had not paid the uttermost farthing of that debt, which beleevers finnes had contracted. He hath so freed beleevers from the guilt of sin, that their finnes shall never be charged upon them. *The Lord hath laid upon him the iniquities* of all beleevers, *Esa. 55. 6.* And they cannot be laid upon him, and upon beleevers too; but are in Gods account, as if they had never been committed, never to be laid to their charge more. Therefore it is called *A taking away their iniquities.* *Hos. 14. 2.* And a take-
ing

ing away the sins of the world, Joh. 1. 29. Behold the lamb of God that taketh away the finnes of the world. And sometimes it is called a blotting out transgressions; Eſa. 43. 25. I even I am he, that blotteth out thy transgressions; As a debt-book is crossed, and the debt blotted out; so God blotteth out the finnes of his people, that they shall never be charged upon their account. The promise is very emphaticall; I will blot out thy transgressions. If a writing be but blurred a little, and somewhat blotted, it may be read; but if it be blotted out, it is no more legible. But the finnes of Gods justified ones are not onely blotted, but blotted out, and that by God himself, who alone hath the power of life and death, of condemning and absolving. Though an inferiour Officer should blot out an inditement, that (perhaps) may stand a malefactor in no steed; but when the King doth it, who is the cheife Judg, then the inditement cannot returne. Now it is the Lord himself doth blot out
fin;

sin; I even I am he, that blottes out thy transgression. Our finnes are (as it were) fairly written, as an evidence and record against us, and our iniquities testify against us, till a pardon blotteth them out.

Sometimes also it is called *blotting them out as a cloud*; Esa. 44. 22. *I have blotted out as a thick cloud thy transgressions, and as a cloud thy finnes.* Our unpardoned iniquities, as a thick cloud eclipse the light of Gods countenance from shineing upon us, till the beames of Gods free Grace and pordoning mercy scatter this cloud.

Sometimes it is called *a casting them into the bottom of the sea*, where they shall be so buried as never to rise againe, Mic. 7. 19. *Thou wilt cast all their finnes into the depths of the sea.* If a thing were cast into a river, which might be fadomed, it might be brought up again; or if it were cast upon the sea onely, it might be discerned and taken up again; but when it is in the depth, cast into the depths, into the bottom of the

the

the sea it cannot be fadomed up again. By which Metaphore the Lord expresseth (as one observesⁱ) the powerfull energie of pardoning mercy, that sinnes shall rise no more against us. He will clear them so, that being once forgiven, they shall come upon the account no more: He will drown their guilt, that it shall not come up against them before him the second time. Some think that it is an allusion to Gods great judgment on *Pharaoh*, and the *Egyptian Host*, who when they pursued *Israel*, were drowned in the bottom of the red sea^k. God will deal with sin as he dealt with *Pharaoh* and his Host. To shew how irrecoverably they perished, it is said, *they sank as lead in the mighty waters*, Exodus. 15. 10. when God pardoneth sin, sin lyeth like lead in the bottom of the sea; the guilt thereof shall never rise against a pardoned sinner.

Sometimes it is called a covering sin, Psal. 32. 1. *Blessed is he whose transgression is forgiven, whose sin is covered*

(ⁱ) Mr. Obadiah Sedgewick in his doubting Beleiver. p. 251. 252.

(^k) Mr. Loves. Penitent pardoned. p. 44.

(¹) Hi-
eron.
Si voluit
segere, no-
luit videre,
&c. Aug.
in Psa. 32.

covered. Now you know *quod regi-
tur non videtur*¹, &c. that which is co-
vered is not seen, the glorious robe
of Christ righteousness covereth all
the spots of Gods justified people,
as a garment covereth all the moles
and blemishes and imperfections in
the body of man: so that the Lord
*seeth no iniquity in Jacob nor transgressi-
on in Israel.* Numb. 23.21. The mean-
ing of which Text, is not, that
there is no sin in them, which God
takes notice of; but that although
God doe see sin in them, with the
eye of his knowledg and omnisci-
ence; yet he doth not see sin in
them with the eye of justice, so as
to lay it to their charge. Their
finnes are covered (saith one)
*Not simply and absolutely, so as that
God cannot see them; this would
argue impotency and imperfection in
God; but secundum quid, so co-
vered as that God will not impute
them*^m.

(^m) Mr.
Newman
in his Ser-
mon be-
fore the
house of
Comons
Dec. 30.
1646. on
Heb. 4.13.
p. 21.

And moreover, the Scripture
holds forth, that the finnes of Gods
people are so putt away, that if
God

God should come afterwards and make inquisition for sin in them, it shall not be found; *Jer. 50. 20. In those dayes and in that time saith the Lord; the iniquity of Israel shall be sought for, and there shall be none; and the sinnes of Judah, and they shall not be found.* The meaning is not, that there can no sins be found in the Saints; but that they shall not be found so, as to have the guilt of them charged upon them. Why, what hinders the finding of them? Or where shall they be hid? The last words of the verse will tell you where they shall be hid *viz. in the pardoning mercies of God: I the Lord will pardon those whom I reserve.* The Lord will give such a full and free pardon of sin, that what search and inquiry soever should be made after it, there should not be so much as any scar or mark, not so much as any print or stain left, to be a witness of their sin, or a plea for their condemnation. Which leads me to the third particular

Thirdly, Beleevers are freed from
sin

*Quoad vim
damnandi.*

sin in respect of the condemning power thereof: So that now there is no condemnation to them that are in Christ Jesus, Rom. 8.1. Though there be matter of condemnation, yet their is not condemnation it selfe. Sin shall never bring those under condemnation, that have an interest in Jesus Christ; for that were derogatory to Gods justice, to receive full payment of our debt at the hand of Christ, and yet to require it of us too. The great Judge of Heaven and earth will not doe so unrighteously, as to expect that from us, which Christ hath paid for us to the uttermost farthing. Thus you have heard how beleevers are free from sin this life.

2.

Secondly, My next work is to shew you how beleevers are not freed from sin in this life? And this also I shall lay open in three particulars.

1.

*Non quoad
actum in-
herendi.*

First, Beleevers are not freed from sin in respect of its inherence. Hence we read of the indwelling of sin. It is no more I that do it, but sin that dwelleth

dwelleth in me, Rom. 7. 17, 20. Sin doth not onely lodge with us for a night, but it dwelleth in us like a rebellious Tenant, that will keep possession in despite of the owner, till the house be pulled down over his headⁿ. The best Saint alive is troubled with Inmates. Though he forsake his sins, yet his sins will not forsake him. Sin is by *Epiphanius* compared to Ivy in the wall^o. Though you cut off the body, and the stump, and the boughs, and the branches; yet the root remaining fastened in the wall, it will sprout out again, till the wall be pulled down. By others it is compared to the fretting Leprosy spoken of *Levit. 14. 45*. scrapeing will not serve the turn to remove it, but still it spreads, till the house, the stones, and the timber thereof, &c. be broken down. Sin cleaves so fast to our nature, that it will never totally and finally leave us, till these houses of clay be demollished. It sticks as fast to us, as blackness to an *Ethiopian*, all the water in the Ocean

(ⁿ) Mr. Brinsly in his Treat. of mysticall Implan-

tation. P. 120.


(^o) *Epiphanius*. *Heret. l. 2. H. 64.* cited by Dr. *Ed. Reynolds* in his

Treatise concerning the finfullness of sin.

(^p) Dr. *Ed. Reynolds* ubi supra.

Mr. *Watson* in his *Christians Charter.*

cean cannot wash it off. As long as there is wheat in the field; it will have chaff about it; as long as there is water in the sea, it will retain its saltness; so sin will cleave and adhere to us as long as we live. Hence the Apostle calleth it an *en-*
compassing sin ⁹ Heb. 12. 1. *Erasmus* rendereth the word *Peccatum tenaciter inherens* ^r. A sin that doth so tenaciously cleave to us, that it will not be shaken off. A man may as soon shake of his skinne from his back, as shake of this evill inhabitant. It will dwell in us, while we dwell in these Tabernacles of clay.

(9) *in m-*
eigal 
aiuaflia.
 (r) Leigh
 Erit. Sac.

Secondly, Beleevers are not freed from sin in respect of its infectious property: for it not onely cleaveth to our natures, but it defiles our best performances. Hence sometimes duties are in Scripture called *dung*; *Mal. 2. 3.* I will spread dung upon your faces; even the dung of your solemn feasts, *sc.* Because of the iniquity that cleaveth to them. That the finnes of *unregenerate* men are defiled with sin is beyond dispute; there

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their best services, as they come from them are sinfull; for *bad trees cannot bring forth good fruit*. The question is concerning the services of regenerate men: And indeed it is a truth concerning the best works of regenerate men. Though they are not sins, and hatefull to God (for to affirm so were to reproch the spirit and grace of Christ, by which they are wrought) yet this I dare boldly say, there is abundance of iniquity cleaving even to their holy things, and to their best services, that are done by the concurrence and contribution of their own faculties; insomuch that did not Jesus Christ their High Priest take away the iniquities of their holy things, and perfume them with his sweet odours, they would not find acceptance. Should God be severe to mark what is amiss in our best services, he would find enough in them to condemne us. For our righteousnesses are as filthy rags, and as a menstruous cloth. *Esai. 64. 6.*

Nullum unquam extitit pii hominis opus quod si severo Dei judicio examinaretur, non esset damnabile.
Calv. Inst. l. 3. c. 14. § II.

C

Thirdly,

3. Thirdly, Beleevers are not freed from sin in this life, in respect of its seduceing and deceiving power. It still retaineth a power to seduce us; and draw us into sinfull practises; in so much that too often it falleth out, that what we would and should doe, we doe not, and what we neither would nor should doe, that we doe; and when we would doe good, evill is present with us; and by this law in our members, which continually warreth against the law in our minds, we are too often brought in captivity to the law of sin; so that we have too often cause to cry out with the Apostle, *Oh wretched man that I am! who shall deliver me from this body of death?* Rom. 7. 23, 24. And thus I have also discovered to you how beleevers are freed from sin in this life.

3. I proceed now in the third place (according to my proposed method) to lay down the Reasons of the Doctrine; and they are of two sorts.

1. First, I shall give you a few reasons,

sons, why God hath not wholly freed his people from sin in this life, but suffereth them to carry about with them the remainders of corruption unpurged out, while they abide in the flesh.

Secondly, I shall also lay down some reasons, why the Lord suffereth corruption so farre to prevail even in Godly men, as to lead them into the acts of sin, insomuch that it is true, even of the best men, that *In many things they offend all.*

2.

First then, *Why bath not God wholly freed his people from sin in this life, but suffers them to carry about with them the remainders of corruption unpurged out, to their dying day?*

1.

I answer, it may be for these reasons;

First, That the power of his grace might be the more conspicuous in their perseverance. Hence it is apparent, that it is onely by grace, they have their *standing*, as well as their *being* in grace; and that it is onely by the mighty power of God,

Reas. 1.

that they are kept through faith unto salvation, 1 Pet. 1. 5. It must wonderfully magnify the power of Gods grace, that a spark of grace should be kept alive in the midst of a sea of corruption.

Reas. 2. Secondly, That the people of God might have matter of humiliation. God was pleased to suffer the Israelites in the wilderness to be stung with fiery serpents and scorpions to humble them^u. So while we are in this world, God suffereth us to be stung with the fiery serpent of sin, that we might be humble before him. Paul had a thorn in his flesh, and a messenger of Sathan to buffet him, that he might not be exalted above measure, 2 Cor. 12. 7. Beza thinketh that this thorn in the flesh was inherent corruption^x, and that it is call'd a messenger of Sathan, because he doth kindle those corruptions^y.

Reas. 3. Thirdly, That saints might be brought into a love with, and desire after that estate, where they shall be wholly freed from sin. Hereby God would have us to see the difference

^u Deut. 8.
15. 16.

^x Concupi-
centiam
intelligit,
qua teli in-
stat nobis
inheret.

Beza.

^y Qui illas
cupiditates
incendit.
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ference between a state of grace and a state of glory; and we shall by this meanes find heaven the more sweet to us in the end, where we shall be beyond all possibility of sinning. Our corruptions now, as the Children of *Anak* dismay us; and as the *Canaanites* in *Israel*, they are left for pricks in our sides, and thornes in our eyes, that so we may the more long after that estate of glory, in which sin shall be no more. And so I have done with the first sort of Reasons.

Secondly, I come now to give you an account, why the Lord suffers this corruption of nature so farre to prevail even in Godly men, as to leade them into the wayes of sin; insomuch that it is true even of the best of men, that in many things they offend all. And the reasons hereof are also of two sorts; viz.

1. First, there are some Reasons that respect God and Christ.

2. Secondly, There are some that respect beleivers.

I shall begin with those Reasons

that respect God and Christ, and they are these two *viz.*

1. First, God permits it for the glory of his power and faithfulness : and

2. Secondly, For the glory of his justifying grace by the righteousness of Jesus Christ.

Reas. 1.

First, God premits it *for the glory of his power and faithfulness.* God turneth even the falls of his children to the uses of his own glory. You will think it strange, that even the falls of Saints should conduce to Gods glory. Indeed they doe not *per se*, but *per accidens*. For sin, especially in Gods children, doth exceedingly conduce to Gods dishonour : (as I shall discover more at large, when I come to apply the point) but though in its own nature it redowneth to Gods dishonour, yet through Gods wise ordering, it turneth to the uses of his glory. For God is so good, that he would not suffer sin, if he could not bring good out of it. It is the prerogative of God alone, who commanded light

to shine out of darkness to bring good out of evil. Now God ordereth even the falls of Saints to his own glory, even to the glory of his power and faithfullness, in raising them after such falls. To recover a fallen Saint out of the mire of sin, is a worke of Gods almighty power; and as it conduceth to the glory of his power, so of his faithfullness too. For God hath promised, that although the righteous fall seven times a day, he shall rise again. Now God sometimes withdraws his *manutenency*, and takes off the restraints of his grace, and permits Saints to fall into foul and hainous sins, that so both his power and faithfullness may appear the more conspicuous in raising them again.

Secondly, God permits it for the glory of his justifying grace by the righteousness of Jesus Christ. *Reas. 2.* Free grace is exceedingly magnified in pardoning freely our manyfold sins before conversion; but that after frequent falls we should be set upon

our legs again, and that though we commit new sins daily, yet there should be new pardons issued out for those new sins; this doth exceedingly advance the riches of Gods grace in justifying us freely by the righteousness of Jesus Christ.

2. Secondly, There are also other Reasons which respect the Saints, viz.

First, *such as fall.*

Secondly, *such as stand.*

The Reasons which respect *falling Saints* are these;

Reas. 1. First, God permits it to preserve them from, or to cure them of carnall confidence. Christians are too apt to think that they are rooted in themselves, and that by their own strength they stand: and therefore God is pleased sometimes to withdraw the supply of his spirit, and suffers them to fall, that he might keep them from overmuch confidence in the strength of inherent grace. That was one reason (as I conceive) why the Lord suffered Peter to fall so fowly, to take him off

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off from carnall confidence. Who more confident than *Peter*, when he professed that though all men should deny Christ, yet he would not? *Mat. 26. 33.* yea that he would rather dye with him, than deny him, *verse 35.* yet because *Peter* did not enough (if at all) renounce his own strength, how sadly did the Lord suffer him to fall, not onely to deny his Master but to forswear him; and to his oath to adde a curse and Imprecation, and damning himself (for so the notation of the Greek word imports) imprecating Gods wrath and eternall damnation upon himself, if he knew the man? *Capit ex- ecrari,* I doe not question but that *Peter* was *nempe se, h.e. corpus & animam* really, when he made the foregoing profession to Christ, and that he did *devovere aeterno ex- itio. Pare- us. ad loc.* not onely complement with him, but that he really intended no lesse, then his profession held forth. But *Peter* *a Justam panam lu- it sue con- fidentiae. Pareus.* failed in trusting too much to his own strength, and therefore the Lord suffered him to fall, to take him off from such carnall confidence *a. Reas. 2.*

Secondly, By this means God 'is
sometimes

Sometimes pleased to weaken sin, and to strengthen grace in them. By Gods wise ordering and disposing of it, sin loseth strength by the falls of Godly men. I confesse indeed, in wicked men sin gets strength by every fresh act; the more a wicked man sinneth, the more he would sin; the more he sinneth, the more he delights in sin; the more he sinneth, the more he is hardened in sinne. But in the Godly, relapses and falls into sin, doe *per accidens*, through the wisdom and goodness of God so ordering it, conduce to the *weakening* of sin; for by this means there is wrought in them, stronger hatred against sin, and deeper detestations of sin; more experience of the deceitfulness of their own hearts, and more serious watchfulness, and greater fear, and more firm dependence upon God, more renewed vows and covenants and resolutions against sin. A man that climbs up a tree, if one foot slip, or a bough break, is the more carefull to take sure footing afterwards; so the falls

falls of a Saint make him take better heed to his steps, than he did before. A leg once broken and well set again, is (they say) stronger than before. It is true in grace; grace groweth stronger after falls in the Saints; as we see in *Peter*, who though at first he was shaken by the breath of a maid, yet like a Cedar in Lebanon he grew so strong afterwards, that the most violent winds of persecution, yea death it selfe could not shake or overturn him.

Secondly, God hath also some ends which respect those that stand.

First, *God would here commend his love to them in preserving them, and give them some taste and some comfortable experience of his goodness to them, in upholding them when others fall. This doth even fill their souls with an holy astonishment and admiration of the unsearchable goodness of God. Oh! (saith the soul now) Lord, others of stronger parts, and more eminent for grace,*

Reas. 1.
thou

thou hast suffered to fall foully, though not to fall away; Others, that were tall cedars in comparison of me, thou hast suffered to be greivously shaken, though not pluckt up by the roots; whence is it then that I a poor shrub am preserved? how cometh it to passe that thou upholdest me? This wonderfully sets off, and commends the goodness and the love of God, and fills the soul with the admiration of it.

Reas. 2.

*Lapsus
majorum,
tremor mi-
norum.*

Secondly, God would hereby quicken them to prayer^b: When a soul seeth others of strong parts and eminent for grace to fall into any sin, Oh! Then will the soul ply the throne of grace, and improve all his interest in God, and goe and beg of God the supply of his quickening spirit, that he may be thereby kept through faith unto salvation.

And thus much for the Reasons of the Doctrine.

4.

The next thing, which I promised in prosecution of the Point, is to discover to you, what is the difference between the infirmities of the Saints,

Saints, and the falls of wicked men.

Beloved, this is a weighty question, and the cleer resolution thereof may (through Gods blessing) be very conducive to your spirituall good and advantage; both for the preventing and removeing *discouragements* and *imbondageing thoughts of fear*, out of the hearts of weak Christians; and also for the preventing and removing of *carnall confidence*, which may possibly arise in the hearts of others, from what hath been delivered. For (my beloved) the sins and the falls of Saints doe usually very much disturb the peace of their own consciences; and they are as frequently a snare to carnall hearts to encourage them to sin; and therefore it will be worth the while to resolve this question, *viz.* What is the difference between the Godly and the wicked in their sinning? between the infirmities of Saints and the falls of wicked men? Godly men sin; and wicked men sin; and yet there

there is a vast disparity and a manyfold difference between the sinning of the one and the other : and what that difference is I shall now discover to you.

Differ. I. First, A Godly man *doth not make a trade of sin*, he is not a customary sinner. Though (possibly) he may sometimes sin over the same sin, and renew the same transgression; yet the soul putteth in its plea and complaint against it, as the Apostle doth, *Rom. 7. 24.* where he cryes out, *Ob wretched man that I am, who shall deliver me from this body of death?* It is here as in civill matters; if we make our challenge or demand; a custome is at an end; though possibly such may be the power of the opposite party, that the acts may be renewed : So a Godly man *putteth in his plea* against sin; and although (possibly) through his own weakness and the violence of Sathans temptations, he may be once and againe overtaken with it, yet he *resolveth against it*, and *praves against it*; and *complaineth to God of the* strength

strength of his corruptions, and doth not *allow* himself in the least sin. *David* professeth, that *he had chosen the way of truth*, Psal. 119. 30. and yet he slipt with his tongue more than once; as when he answered *Ahimelech* the Priest, the King hath commanded me a business, and he hath said unto me, let not any man know any thing of the business whereabout I send thee, and what I have commanded thee; and I have appointed my servant to such a place 1 Sam. 21. 2. and faul- ters again with his tongue, and speaketh either *falsely* or *doubtfully*, when the King of the Philistims asked him *whether have ye made a rode to day?* And *David* said, *Against the south of Judah; and against the south of the Jerahmeelites, and against the south of the Kenites.* 1 Sam. 27. 10. Whenas his invasion was against other countreyes, *verse 8.* Nevertheless *David* did not make a trade of lying, for he had *chosen the way of truth*, Psal. 119. 30. and he professeth afterwards in the same Psalm, that

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ἀμαρταν.

that he hated every false way. verse 104. And this is the meaning of that place. 1 John. 3. 9. *Whosoever is born of God, doth not commit sin, he doth not trade in sin, and make it his work and his business.*

But wicked men drive a trade of sin; they devise, plot, and contrive sin, which acts denominate them *workers of iniquity.* They are so far from putting in a plea against sin, that they will (as I shall shew you afterwards) rather plead for their sins, and they will labour more to make excuses for them, than to get the conquest over them. They are so far from making preparation to resist the lusts of the flesh, that they make provision for the flesh to fullfill the lust thereof, Rom. 13. 14. Wicked men by making a trade of sin contract upon themselves a kind of cursed necessity of sinning. Sin by custom becometh (as it were) another nature to them^d, so that they can almost as soon cease to be, as cease to sin.

^dConsuetudo
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cunda, &
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Differ. 2. Secondly, *A Godly man doth not sin with*

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with a full consent of his will: he doth not yeeld a willing subjection to the commands of sin. He doth not yeeld a ready and free obedience to it, as to a naturall Lord, but onely a forced and involuntary obedience, as to a tyrant. Sin cannot lay of beleevers, as the Centurion of his servants; *I say to this man go and he goeth; and to another come, and he cometh, and to my servant doe this, and doeth it,* Mat. 8. 9. For a Saints heart riseth against the imperius commands of sin; and the soul complaineth, and cryeth to God for helpe against it. A Godly man sinneth with much reluctancy; his heart never cometh up heartly to the commands of sin, but the evill *which he would not doe, that he doeth,* Rom. 7. 19. There may be indeed a kind of negative consent in a Godly man, as to some particular acts of sin, into which he may perhaps be carryed forth, without any open resistance; as when a thing is put to the question, a man that is silent, may be said to give some kind of consent, when he doth

non voluntate plenâ sed semiplenâ.

D

suspend

suspend his own vote, and not openly declare his consent, nor yet directly enter his dissent. But yet (beloved) though a Godly man may be over-born sometimes, and hurried into some particular acts of sin; yet he doth not directly or determinately consent thereunto. It is the sad complaint and the mournfull voice of grace, the evil, which I would not, that I doe. But I doe sin, and I will sin; I doe work iniquity, and I will work it; that's the stubborn voice of a sinfull nature. Even then, when a Godly man, through violence of temptation, is drawn to the acting of sin, yet there remaineth in the will a principle of opposition against it. As Jacob and Esau struggled together in Rebekahs womb, so there is constantly a spirituall struggling between the flesh and the spirit in a beleiving soul: The flesh lusteth after the spirit, and the spirit against the flesh, Gal. 5. 17. Now where there is this lusting and struggling against corruption, there cannot be a full consent

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consent or compliance of the will
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 that sin acteth the part of a Tyrant in
 a Godly man. Now you know all
 the service that is don to a Tyrant,
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 bedience. A Tyrant hath onely
 a *coactive* power over the persons, but
 a King, besides that hath a *sweet* pow-
 er over the *wills and affections* of his
 Subjects^f, they love his person and
 delight in his service, which rule,
 though it be not alwayes true in ci-
 vill governments (for the unwill-
 lingness of some to obey their Sove-
 raigne may arise from their own
 rebellion, and not from his Tyran-
 ny) yet it is most generall and cer-
 tain in the state of sin, which is ne-
 ver a King over rebellious subjects,
 who reject its yoke and govern-
 ment. Sin may play the Tyrant,
 and use Saints like captives sold
 under it, as *Paul* complaineth of
 himself, that he was sold under sin,
Rom. 7. 14. We read of *Ahab*, that
 he was sold to sin^g, but in a diffe-
 rent sense. *Ahab* sold himself, and
 D 2 became

^f *His duo-
bus differ-
justum re-
gimen à
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Regi legi-
timo subdi-
ti libenter
obediunt,
quicquid
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invisi ob-
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&c. Pare-
us in Rom.*

^g *King. 21.
20.*

^h Adam
vendidit se
primo, ac
per hoc om-
ne semen
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est peccato.
Ambros.
in Rom.
ⁱ Dr. Ed.
Reynoldes
in his
Treatise
of the sin-
fulness of
sin.

became a voluntary in the service of sin. But Paul was sold by Adam^h, and from this captivity he could not utterly extricate himself, though he were (as one expresseth it) in bondage to sin, as the creatures are to vanity, not willingly but by reason of his act, that had subjected him long beforeⁱ.

But now unregenerate men doe readily obey sins commands, they yeeld their members servants to uncleanness, and to iniquity unto iniquity, Rom. 6.19. They have no principle of grace within, to restrain them from sin; but onely principles of rebellion, whereby they are impetuously carryed forth into the wayes of sin in a full career, or like a ship under sail with a full wind.

Differ.3. Thirdly, A Godly man doth not sin with a full purpose of heart. When a Godly man sinneth he is out of his road; for purposes are the road of our hearts, as custome is of our lives. The honest traveller purposeth to keep on straight to his journeyes end, and if he doe at any

time

time mistake his way, it is besides his purpose. So---

Though *Peter* denied his Master, yet it was against the purpose of his heart, yea against the promise of his mouth. *Judas* betrayed his master, but he was resolved before so to doe, as appeareth by his contract with the Scribes and Pharisees. As for *Peter*,

he denied his master, not because he purposed to doe it; but because he purposed not to doe it, without depending upon Christ for strength to preserve him from the violence of such a temptation^k. His fall indeed was dreadfull and terrible, but it was a sudden surprize; the fixed purpose of his heart was against it.

It is possible, that a Godly man may deliberate upon the committing of some sin, when an occasion is presented; but I conceive, it is impossible for a Godly man to deliberate, how he may find out occasions of sin. *David*, when he was upon the house top had an object presented, but he did not goe up thither with an intention to seek

^k A small blast of temptation is sufficient to overturn a man, who is puffed up with confidence of his own strength; as here, the voice of a Devil overturneth *Peter*.
Mr. David Dickson on Mat. 26. 69, 70.

one. Godly men may be suddenly surprized, and be hurried into the externall acts of those sin, which they never intended, and against which their purposes and resolutions were most strongly carryed forth.

But now a wicked man sinneth with full purpose of heart; he sinneth and resolveth to sin, even then when he seemeth to pray and protest against it. As *Augustine* confesseth, that before his conversion,

In exordio adolescentia petieram a te castitatem & continentiam, &c. Timebam &c. ne cito exaudir's & sanares me a morbo concupiscentia, quam expleri malebam, quam extingui.
Aug.

when he prayed to the Lord to mortify his corruption, he was afraid that the Lord would grant his prayer, and mortify that lust, which he rather desired should be satisfied¹. A wicked man sinneth, and the purposes of his heart are that way, as those whom the Prophet mentions, *Esay. 56. 12.* who said *Com ye, I will fetch wine, and we will fill our selves with strong drink, and to morrow shall be as this day, and much more abundant, q.d. We have been drunk to day, and we will be more drunk to morrow. And Ezek. 11. 21. Their heart walketh after the heart*

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of their detestable things, and their abominations, i. e. The inclinations and resolutions of their hearts goe or walk after their abominations.,

Fourthly, *The falls of a Godly man* *Differ. 4.*
 doe not spring from propensions of nature, but from the strength and violence of temptation. That temptations are exceeding powerfull to hurry the best of men into sin is evident, by that speciall direction, that our Saviour giveth us to pray against temptation, and Gods speciall promise to preserve us therein. There is (saith a worthy Divine) a great difference, when a man sinneth from his own habituated principles in wickedness, and from the overpowering force of some importunate temptations. Such may be sometimes the violence of temptation, as that Godly men may be overborn thereby, and hurried in to those sins, which according to the inward man they abhor, and hate even with a perfect hatred. Davitt professeth, that he hated every false way, Psal. 119. 4. and yet (as you heard before

before) he is over taken once and again with that fault. A Godly man doth in his inner man *delight in the Law of God*, and hates those sins, into which he is drawn by the overpowerings of temptation: his heart and those finnes are upon tearmes of defiance.

But on the contrary, the falls of unregenerate men proceed from propensions of nature; nature is wholly set upon sin. You need not drive a dog to his vomit, nor a sow to the mire; it is naturall both to the one and the other. A naturall man (indeed) may be restrained for a while from his violent acting of his wonted impieties, (it may be) by restraining grace, or (perhaps) onely for fear of the Magistrate, or want of opportunity, or some such occasion or other, which may intervene to hinder him from furiously running on to all excesse of ungodlynness; but there is still in him such a naturall propension and inclination to the wayes of sin, that like water that hath been for a while bayed up; if once the banks be broken

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ken down, or the floudgates opened, it rusheth forth with the greater violence; so if once those restraints by which formerly a wicked man hath been held in, be taken off, he will breake forth again with the greater violence into his former lewd and ungodly practise. A naturall man may not unfitly be compared to a Lyon or a Beare, that may be (perhaps) for the present chained up to prevent his doing mischief, but still retaines his ravenous disposition, and hath a naturall inclination to doe mischief: So the heart of a wicked man, if onely chained up by restraining grace, or fear of the Magistrate, and not changed by renewing and sanctifying grace, if he can but get loose from those restraints, will soon return to his former vomit, to his former lewdness and ungodlyness; for he hath a naturall propension and inclination to sin. A wicked man when he sins, is like a *fish in the water*, in his proper element. The wayes of sin are the proper element (if I may so speak) they
are

are most agreeable to the nature of a wicked man.

Differ. 6. Fifthly, *A Godly man cannot sin with delight but sin is a burden to him.* Though a Godly man sinneth, yet he hates the evill that he doth, *Rom. 7. 15.* yea he hates it with a deadly and irreconcilable hatred; so much the word signifies, which *David* useth in that place quoted before, *Psal. 119. 104.* I hate every false wayⁿ. A Godly man that hath learned that lesson which the Apostle *Paul* teacheth us, *Rom. 12. 9.* to abhor that which is evill, where the originall word is very emphaticall, it signifies to hate a thing with vehemency, and to loath it as Hell itself. It is a compound word; the simple verb imports extream detestation; the signification therefore is aggravated by the composition^o. Indeed sin is a Godly mans affliction and not his pleasure, as is evident by the Apostles bitter complaint, so frequently mentioned already, *Rom. 7. 24.* Oh wretched man that I am, &c. the originall

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ginall word signifieth (as Beza notes) one that is *exummosus* & *perpetuis pugnis fatigatus*, wearyed with troublesome and continuall combates P. Calvin saith it is *vox anhelantis* the voice of one breathing and panting, desiring to be delivered from this servitude.

But now a wicked man sinneth with delight. Hence they are said to love evill more than good, Psal. 52. 3. to chuse their own way, and their souls to delight in their abominations, Esa. 66. 3. and to have pleasure in unrighteousness, 2 Thess. 2. 12. The comfort of their lives comes in by fulfilling their lusts; so that they are discontented, when their lusts are not satisfied. Witness *Ahab*, who was sick till he got *Naboths* vinyard, 1 King. 21. 5. and *Amnon*, till he could satisfy his lust upon his sister *Tamar*, 2 Sam. 13. Such is their delight in sinning, that they are unwearyed therein. *Solomon* gives us a notable description of their restlessness and unwearyedness in sinning. *They sleep not except they have done mischief; and their sleep*

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sleep is taken away unless they cause some to fall, Rom. 4. 14, 16.

Differ. 6. Lastly, A Godly man doth not persevere in sin. The just man falleth seven times a day, but he riseth again, Prov. 24. 16. Hence it is, that the Scripture, as it records the falls of any of the people of God, so it records their rising again, as it records Davids adultery and murder, Hezekiahs pride, Peters denyall and the falls of the Saints; so it records also the tears, and, the sighs, the groans the meltings, the humiliations, and the repentance of those precious Saints. In the 51. Psalm, you may read of Davids repentance at large; and although Hezekiahs heart was lifted up, yet you may read that Hezekiah humbled himself for the pride of his heart, 2 Chro. 32. 35, 36. Peter fell fearfully, but a look, a glance of love from Christ melted him into teares, he went forth and wept bitterly, Luk. 22. 61. A look of mercy from Jesus Christ broke Peters heart, and opened the floudgate of his eyes too. And the Lord turned and looked
upon

upon Peter, and Peter went out and wept bitterly.

But wicked men persist and persevere in the wayes of sin; insomuch that neither judgments threatened, nor judgments inflicted can reclaim them. They sin, and care not; they sin, and fear not; they sin and they will sin, let God say, or doe what he will, to the contrary. As those did, *Jer. 2. 25. Withhold thy foot from being unshod, and thy throat from thirst, i. e. Why will ye goe down to Egypt for help? you'll get nothing by it but barenels and thirst: but they say, strangers we have loved, and strangers we will follow, q. d. Say thou what thou wilt, we will take our own way and our own course. So Jer 44. 16, 17. notwithstanding God had denounced dreadful judgments against that people, and that in great variety too, viz. Sword, Famine, and Pestilence, verse 11. 12, 13. yet they were resolved to goe on in their Idolatrous practises; they answered Jeremiah saying, As for the word that thou hast spoken*

spoken to us in the name of the Lord, we will not hearken unto thee; but we will certainly doe, whatsoever thing goeth forth of our own mouth, to burn incense to the Queen of Heaven, &c. Their wills were fully set upon their sinfull wayes, let God say or doe what he would to the contrary. Thus also did the old world, though God stirred up Noah a preacher of righteousness to warn them for an hundred & twenty yeares together; yet they persisted in their own wayes, and gave themselves, to eating and drinking and ranne on to all excesse of riot, till the flood came and swept them all away, Matth. 24. 38, 39. So Pharaoh, the Lord send Moses and Aaron unto him ten times, and inflicted upon him ten plagues, one upon the neck of another; yet Pharaoh was hardened in the wayes of sin. So true is that of the wise man Prov. 27. 22. Though thou shouldest bray a fool in a mortar among wheat with a pestell, yet will not his foolishness depart from him.

I have done with the Doctrinall part

part, I proceed now to application, and this Doctrine may be improved severall wayes.

Use 1. Firſt, This point gives us *Use 1.* a check to the errour of thoſe, who *Refuta.* aſſert a poſſibility of an abſolut and perfect freedom from ſin in this life. Such were of old the *Manichees*, and the *Cathari*, who held that they could not ſo much as ſin in thought. Such were the *Pelagi-ans*, and the *Familists* who imagined themſelves ſo free from ſin, that they needed not to pray *Forgive us our trespaffes*. Yea even in our dayes this errour is revived again, and therefore it will not be unreaſonable to ſpeak ſomething for your eſtabliſhment in the truth, and whereby you may be antidoted againſt the infection of this poyſonous opinion. And all, that I ſhall ſpeak upon this Doctrine ſhall be by way of diſcovery;

q Rogers.
on the
articles
of the
Church of
England.
P. 64.

1. How contrary this opinion iſto the Scriptures.

2. How contrary it is to the experience of Saints.

3. How

3. How contrary it is to the nature of grace and sanctification.

4. How contrary to the plentiful suffrage of antiquity, yea to the concessions of some of our Popish adversaries.

1. First, It is contrary to the Scripture. I shall give you some instances,

1. First, It is contrary to such Scriptures, as doe clearly assert what my Doctrine holdeth forth, viz. That the best of men are not so freed from sin in this life, but that in many things they offend all. Diverse Scriptures were alledged for the proof of the Doctrine, that doe clearly assert this truth. To those which were then mentioned, I shall onely adde, 1 King. 8: 46. where it is expressly affirmed, *that there is no man that sinneth not.*

Secondly, It is contrary to such Scriptures, where the people of God. in their petitions and supplications, doe necessarily inferre this truth, that there is sin remaining in them.

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Otherwise how can they pray as David doth, *Psal. 51. 1, 2, 9?* Have mercy upon me, O God, according to thy loving kindnesse, according to the multitude of thy tender mercies, blot out my transgressions. Wash me thoroughly from mine iniquity, and cleanse me from my sins. Hide thy face from my finnes; and blot out all mine iniquities; and as our Saviour teacheth his disciples *Matth. 6. 12.* Forgive us our debts?

3. Thirdly, It is contrary to those Scriptures, where Christ is said to be an *Advocate*, and an *High Priest*, to make intercession for beleevers, viz. *1 John 2. 1.* If any man sin, we have an advocate with the Father, even Jesus Christ the righteous. And *Heb. 7. 25.* He ever liveth to make intercession for them. Now, this were altogether needlesse, if they had no sin in them. If beleevers have no causes to plead, what need have they to have an advocate continually in the Court? If the Saints were free from sinning, what need had they of an *High Priest* to make intercession

tercession for them? So that this error destroyes the intercession of Jesus Christ.

4. Fourthly, It is contrary to those Scriptures, that note the infirmities, even of those, whom the holy Ghost in other Scriptures hath stiled perfect. Noah is stiled a just man, and perfect, Gen. 6. 9. and yet afterwards you may read that Noah planted a vineyard, and drank of the wine, and was drunken and uncovered in his tent, Gen. 9. 20, 21.

And Abraham, the father of the faitfull, to whom God said, walk before me, and be thou perfect, Gen. 17. 1. was not without his imperfections: for he fell twice into the same sin, viz. of denying his wife, for which he was reprov'd by two Heathen Kings, viz. Pharaoh King of Egypt, and Abimelech King of Gerar. Gen. 12, 12. 13, 18, 19. & 20. 2, 9.

So likewise David was by Gods own testimony a man after Gods own heart, Act. 13. 22. which amounts

to

to as much as a perfect man, and yet it is well known, he was not without sin; witness his adultery with *Bathsheba*; and his murder of *Uriah*, and his pride in numbring the people, 2 Sam. 11. & 24.

Job also is stiled a perfect man, *Job* i. 1. and yet subject to infirmities, as appeareth by his cursing his day, chap. 2.

Asa is stiled a perfect man, 2 Chron. 19. 17. the heart of *Asa* was perfect all his dayes; and yet in the very next chapter you have no lesse than four severall sins of his upon record; viz. First, His seeking to *Benhadad* King of Syria for aid against *Baasha* King of Israel, 2 Chron. 16. 23. Secondly, His imprisoning *Hanany* the Lords Prophet, because he reproved him for his sin verse 7, 8, 9, 10. Thirdly, His oppressing his subjects verse 10. Lastly, His seeking to Physicians, and not the Lord in the time his sickness, verse 12.

And *Hezekiah* is said to have walked before God in truth and with a perfect heart, 2 King. 20. 3. and yet, when once God left him a little, to

try what was in him, how doth he discover his imperfections? His ingratitude is recorded 2 *Chron.* 32. 25. *Hēzekiah* rendred not again according to the benefit done unto him. And his pride is also noted in the same verse, but his heart was lift up; as also *Esay* 39. 2. where he too vaingloriously shewed his treasures to the Embassadors of the King of *Babylon*, for which God threatneth, and afterwards in his sons daies brought the Captivity.

Ile give you but one instance more, and that is recorded *Luk.* 1. *Zacharias* is said to be righteous before God, and to have walked in all the Commandements of God blamelesse; and yet afterwards he is struck dumb for his unbelief, verse 22.

Now if absolute perfection and freedome from sin were attainable in this life, questionlesse some of these eminent servants of God would have attained it; which none of them ever did: for you have heard how the holy Ghost impeacheth them all of humane frailties

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Lastly, It is contrary to such Scriptures, where the repentance, and humiliation, and the Godly sorrow of Saints is recorded. *Dauids* repentance is set down at large, *Psal.* 51. and *Hezekiahs* repentance is upon record, *2 Chron.* 33. 26. *Hezekiab*, humbled himself for the pride of his heart; and *Jobs* repentance is set down, *Job* 42. 6. *I abhor my selfe, and repent in dust and ashes:* and *Peters* repentance is mentioned in no lesse than three of the Evangelists, viz. *Matth.* 26. 75. *Mar.* 14. 22. *Luk.* 22. 61, 62. So that the poysonous nature of this opinion appears in nothing more, than in this, that it taketh away all grounds of humiliation and repentance and Godly sorrow for sin, in those that beleeve. For he that saith there is no sin in Saints, doth in effect say, that there is no need of repentance in Saints. This errour (you see) eateth into the very vitals of Godlynness; it overthroweth repentance; therefore beware of it, and

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thus

thus I have shewed you how contrary this error is to the Scriptures.

2. Secondly, It is contrary to the experience of believers, who have felt, and bewailed corruption in themselves even till death, and have acknowledged the same before God and man, and have disclaimed all thoughts of their own perfection in this life; as Job did when he saith, *If I justify my selfe mine own mouth shall condemne me, If I say I am perfect, it shall also prove me perverse,* Job 9. 20. And David *Psal. 130. 3. If thou, Lord, shouldst marke iniquities, O Lord, who shall stand?* And St. Paul at large, *Rom. 7. 14. ad finem.* complaineth bitterly of that sinfull corruption, that did cleave close unto him, and hang fast upon him, and would doe to his dying day. The bosome-experience of all Saints, is enough to confute this vaine and fond conceit of perfection in this life.

3. Thirdly, it is contrary to the nature of grace and sanctification, which

which in this life (at the best) is but imperfect. The best Saints have a *flesh* in them, as well as a *spirit*, and the one lusteth against the other, *Gal. 5. 17.* they have two men in them, an *Old* as well as a *New*; and the one must be *put off*, the other *put on* daily, *Ephes. 4. 22, 23, 24.* and the doing of both is a worke of time, even of their whole lives. They have *two lawes* in them, one in their *members*, rebelling against the other, which is in their *minds*, *Rom. 7. 23.* insomuch that though grace raigne in them while they live, yet corruption prevaileth often, and will dwell in them till they dye, *verse 17.*

Lastly, It is contrary to the plentifull suffrage of antiquity, yea to the concessions of some of our Popish adversaries.

For Antiquity take the Judgement of three or four for all. *Lactantius* saith expressly, *None can be without sin, as long as he is clothed with flesh.* Blessed *Cyprian* also, that glorious confessor, and famous Martyr

Nemo esse sine delicto potest;

quandiu indumento carnis oneratus est.

Lactant. de vero cultu lib. 6. c. 13.

of Iesus Christ, saith, we must al-
 waxes confesse our selves to be sin-
 ners, for whosoever shall say, that
 he is without sin is either a proude
 man or a fool ¹. And who doubteth
 (saith Augustine) that concupif-
 cence may be lessened in this life; but
 not consumed ²? And Bernard saith,
 that the flesh is Hostis, quem nec su-
 gere possumus, nec fugare; an ene-
 my which we can neither flee, nor
 yet put to flight. And elsewhere,
 speaking concerning the remain-
 ders of sinne, he saith, whether
 thou wilt or no, this Jebusite will
 dwell in thy borders; it may be sub-
 dued, but not utterly rooted out ³.
 And the master of the sentences
 acknowledgeth, that we are not so
 redeemed from it, that it should not
 have a being in us, but onely that it
 should not reigne in us ⁴. And Ca-
 jetan another learned Papist ac-
 knowledgeth, that sinne is condem-
 ned, but not extinguished ⁵. And Estius
 test, exterminari non potest. Bernard. ⁶ Non ab eâ se re-
 dempti sumus, at non sit, sed ut non dominetur, Mag. sent. l. 3.
 Dist. 19. ⁷ Damnatum est peccatum, non extinctum. Cajetan.

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another Popish author (howsoever he endeavour in other places to blanch the matter) yet in his Commentary upon those words of the Apostle in Rom. 6. 12. Let not sin reign in your mortall bodies; that ye should obey it in the lusts thereof, (upon those words I say) he hath this note, The Apostle doth not say, let not sin be, but let it not reign, &c. because as long as we are in this mortall body, sin is in us, and cannot be rooted out of us during this life. And elsewhere the same author acknowledgeth, that this is the constant Doctrine of the Fathers, that a man cannot live without sin.

*Non dicit
Apostolus,
non sit, sed
non regnet
peccatum,
&c. quia
quamdiu*

*sumus in hac mortali corpore, est in nobis peccatum, neque duran-
te hac vita extirpari potest. Eritius in Ep. ad Romanos.
Doctrina hæc adeo constans est apud patres ut passim affirmant
hominem non posse vivere sine peccatis, &c. Eritius ad
1 John. 1. 3.*

Thus I have shewed you how contrary this opinion is to the Scripture; how contrary to experience of beleivers; how contrary to the nature of grace and sanctification, and how contrary to the suffrage

suffrage of antiquity; yea to the concessions of some of our Popish adversaries.

I need not spend time in answering the cavils of those, who assert, that perfection and absolute freedom from sin is attainable in this life. There have been hints enough given already in the foregoing discourse to overthrow the most considerable of them. Should I therefore goe about to answer them particularly, I must of necessity speak over many of the same things again, which have been already delivered; but that I presume will be a needless trouble both to you and to me. Therefore I forbear: Only I cannot but take a little notice of one Text of Scripture, upon which (though it be a pretious golden foundation) a late Author^b hath built much hay and stubble. It is that of the Apostle in 2 Cor. 7. 1. *Having therefor these promises, dearly beloved, let us cleanse our selves from all filthiness of the flesh and spirit, perfecting*

^b Dr. Tho. Drayton late Minister of Chilton in the County of Wilts in his Book entitled the Provifo of the Promises.

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ing holyness in the fear of God. From which words the aforesaid Author inferreth his Doctrine of perfection and freedome from sin in this life. But, how little strength or solidity there is in his inference, will easily appear. For his whole discourse runneth upon a *wrong supposition*; and therefore the foundation being so feeble, the *superstructure* may easily be overthrowne.

Now the supposition, that he goeth upon is this; *that perfect cleansing &c. is made a condition of the promises*; and hence he inferreth, that if absolute freedome from sin be not attainable, the condition of the promises is impossible, and conomine unjust.

But my beloved, first his supposition is false; for had the Apostle made perfect cleansing, the condition of the promises, he would not have said, *having these promises*, but rather, *if ye would have these promises*. The Apostle supposeth an interest in them, and from thence he inferreth duty, not as a condition, to obtain

obtain an interest in them, but as a fruit or expression of our thankfulness for an interest already obtained.

2. Besides, *Dato sed non concessio*, supposing but not granting, that perfect cleansing is a condition of the promises, the inference is a meer *non sequitur*; it doth not therefore follow, that the condition of the promises is *eo nomine* unjust, because impossible. For God requireth no more than once he bestowed upon us; and we have lost it through our own default. This perfect purity we had once in Adam, Eccl. 7. 29. *God made man upright, but he sought out many inventions*: and therefore our inability to obey doth not take away Gods authority to command. God doth not lose his right to command, though man hath lost his power to obey. Our impotency doth not at all dissolve our obligation. Perfect cleansing is never the lesse our duty, for our inability to attain it here.

3. Again Gods commands are not measures

measures of our strength. We cannot draw a good argument, a *mandatum ad effectum*, from what God commands, to what we can doe. Things are thus expressed (saith one) for another purpose, to shew Gods right, to convince the creature of weaknesse, to shew us our duty, that mans endeavour is required, and that we should doe our utmost, to convince us wherein we have failed, &c. ^c

But this may suffice to have been spoken to that use.

^c Mr. Man-
ton on
James. p.

Secondly, The next use which I shall make of this point, shall be an use of *caution*, and this use will concern both *Sinners* and *Saints*.

^{177.}
Use 2.
Caution.

First, It may be applied by way of *Caution* to *sinners* to prevent the ill use they may make of this Doctrine: and there are two words of Cautionary advice, which I would speak to them; the Lord also speak, them home with power to their hearts, or else all that I shall speak, will be in vaine.

1.
To sin-
ners.

First, Let them take heed, how they imbolden themselves to sinne,
by

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by the falls of Saints; which are recorded in the Scripture.

2. Secondly, Let them take heed of insulting over the Godly, because of their failings. I begin with the first.

Canti. 1. First, Let them take heed how they imbolden themselves to sin, by the falls of Saints recorded in the Scripture. It is an argument of a base spirit, for men to plead *Noahs* drunkenness, *Lots* incest, *Dauids* adultery, *Peters* denyall, as examples to encourage themselves to sinne. *Salvian* complaineth, that in his times they pleaded, *Si David, cur non & ego? Si Noah, cur non & ego?* If *David* committed adultery, why may not I doe so too, and yet be saved as well as he? If *Noah* was drunk why may not I be so too, and yet be saved as well as he? The best, have their faults; and in many things we offend all. Thus they did then and thus men will still strengthen themselves in their wickedness. But let such persons consider.

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the Scriptures when they make such carnall inferences from the falls of Saints recorded therein; I say they pervert and wrest the Scriptures to a quite contrary end, than ever the holy Ghost intended them.

For there are but two speciall ends of Gods recording in the Scriptures the falls of his Saints: and they are these.

First, that their falls might be a meanes to preserve others from fainting under the burden of their sins, that they may not, when they fall, despair of mercy, or think their sinnes greater than can be pardoned.

Secondly, that their falls may be warnings to others, to preserve them from falling: that they may be as *sea-markes* to warn others to take heed, how they come neer those *rocks* and *quicksands*, where others have been *splitt* and *sunk*; and to avoid those *snarcs*, wherein the most precious Saints of God in former ages have been ensnared. Now these things are written for our
examples

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examples (saith the Apostle) 1 Cor. 10. 6. Examples? How? Surely not for our imitation; but for our admonition, as verse 11. to the intent, that we might not be surprized and overtaken with the like temptation^d. This is the use which the holy Ghost teacheth us to make of the falls of Saints. And this use Nehemiah made of the sin of Solomon in marrying strange wives. You may see his own words, Neh. 13. 26, 27. Did not Solomon King of Israel sin by these things? yet among many nations was there no King like him, who was beloved of his God, and God made him King over all Israel; Nevertbelesse, even him, did outlandish women cause to sin. Shall we then hearken unto you, to doe all this great evill, to transgresse against our God in marrying strange wives? q.d. If Solomons marrying of strange wives was a meanes to cause him to sin, how much greater cause have we to fear the like effect of the like sin, if we should fall into it? Let us then make this use of the falls
of

*a Ad no-
stram do-
ctrinam, in-
structionem,
& caute-
lam, refe-
renda sunt.
Estius. ad
1 Cor. 10.
6.
Vt iis lectis
vel auditis
admoniti
sapriamus,
ne similiter
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similiter
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Estius. ad
verse 11.
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capitis.*

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of Saints recorded in the Scripture. Was such a man as *Noah*, of whom the holy Ghost gives a very honourable testimony, that he was *a just man and perfect in his generation*, Gen. 6. 9. overtaken with that beastly sin of drunkenness? Was such a man as *David*, a man after Gods own heart drawn to such soule sins as adultery and murder? Did *Moses* the meekest man upon the earth breake forth into passion, and speak so *unadvisedly* with his lips, that he was shut out of *Canaan* for it? Oh! how should their examples be warnings to us, who come so farre short of them in grace, to take heed of the occasions of the like sins; and looke well to our own feet, lest they also slip? Surely, it never entered into the heart of God to record the falls of his Saints, that thereby others, should have a *cloak* for their sins; but that hereby others might become the more *afraid* of sin, and the more *watchfull* over their own hearts. Did *David*, and *Peter*, and others, who were such *strong*
F Saints

Saints, and like pillars in the house of God, fall so dangerously? Oh! then how neerly doth it concern us, who stand in more slippery ground, to look well to our selves, and to take heed, lest we also fall! Thus you see, they that take occasion from the falls of Saints, which are upon record in the Scriptures, to encourage themselves in sin, doe grossely pervert and wrest the Scripture, and doe in effect make God the patron of sin. Therefore I beseech you take heed of it.

2.

Secondly, You will see but little cause to imbolden your selves in sin, by the examples of the infirmities of Saints recorded in the Scripture if you consider how deeply they have smarted for thir sins. It is true indeed, the Scriptures tell us that many of Gods deer children have *sinned fowly*; but they hold forth, that they have *smarted deeply*. Truly a man that considers, and layeth well to heart, how severely God hath dealt, even with his own people, when they have sinned

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sinned against him; what frownes,
 what hidings of Gods face, and
 what broken bones their sins have
 cost them; and how long some of
 them have roared upon the rack of
 Gods heavy displeasure, before
 those broken bones have been set in
 joint again; besides many tempo-
 rall afflictions which they have un-
 dergone, though not *sub ratione penæ*
 as the fruits of vindictive justice; yet
 as the effects of fatherly displeasure. *c: Quam-*
 would be loath to purchase the plea- *vis Deus*
 sure or the profit of any sin at so dear *absolvit*
 a rate; much lesse would he im- *vere peni-*
 bolden himself to sin by their ex- *tes*
 ample. Though it be true indeed *propter*
 that God never taketh away his lov- *Christi*
 ing kindness from his people, nor suffers *mortem, ab*
 his faithfulness to fail, Psal. 89. 33. *omni penā*
 yet if his covenant-people forsake his *satisfacto-*
 Law, and walk not in his judgments; *riā, non ta-*
 if they break his statutes, and keep not *men illos*
 his commandements; then will he visit *liberat ab*
 their transgression with the rod, and *omni penā*
 their iniquity with stripes, verse 30. 31. *medicinali*
 32. The Scripture aboundeth with *& castig-*
 instances of this. *toriā. Da-*
 Moses his passion *ren in*
 1639. P.
 127.

and unbelief shut him out of Canaan, Numb. 20. 12. and 27. 13, 14. And Davids Adultery and murder intailed the sword upon him and his family to all generations; and the child born in adultery must not live, but dye, and that for this very cause, because by this deed he had given occasion to the enemies of the Lord to blaspheme. That's the cause alledged by God himself, 2 Sam. 12. 10, 11, 12, 14. And Zacharias for his unbelief was struck dumb for a season, Luk. 1. 20. even because he beleev'd not the words of the Angel, which were to be fulfilled in their season. Methinkes this consideration should startle such carnall wretches and cause them to stand in awe, and not sin; that although the children of God are by Jesus Christ delivered from the wrath to come; yet their very infirmities have caused them to tast deeply of the cup of Gods fatherly displeasure, and exposed them and their families to sore afflictions in this life, God thereby evidencing and declaring to the world his impartiality

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partiality, his hatred against sin wheresoever he findeth it, and his faithfullness to his own people, in chastening them here, that they might not be condemned with the world, 1 Cor. 11. 32.

Now, friends, if you will be bold to partake of their *sins*, it is just with God, that you should also partake of their *sufferings*. You may not promise your selves an immunity from the like *sufferings*, if you indulge to your selves a liberty to commit the like *transgressions*.

Thirdly, The Scriptures also record other things of the Saints, that are more worthy your imitation, than their sins. You may read of the meeknesse of Moses, as well as as of his passion, of the holynesse of David as well as of his infirmities; the patience of Job, as well as his impatience, in cursing his day: of the courage and boldnesse of Peter, as well as of his cowardise in denying his master; in a word, you may read as well of the *graces*, as of the

the *corruptions* of Gods children. Surely, it would be your wisdom to observe what is commendable in them, and rather to imitate them in their graces, than in their sins; to observe what was excellent in them, and to make that a pattern for your imitation.

Canti. 2. Secondly, Let sinners also take heed how they insult over the Godly, because of their failings. If a professor of religion doe but slip, how doth the world presently condemne him for an hypocrite: and even while themselves lye and wallow in sin, and allow themselves in all manner of ungodlyness, how doe they insult over the Saints for their failings and infirmities? "*These be your Puritans; your precisians, your Holy Brethren, your Saints; they are all a company of hypocrites, and meer pretenders to Saintship, &c.*"

Now that you may see the sinfulness hereof, Consider

First; The Children of God are sanctified but in part in this life. Though

Though in regeneration the *new creature* be made partaker of the *Divine nature*; yet the *Old man* is not utterly abolished. In conversion corruption is *mortified*, but not *nullified*; sin is *conquered*, but not *extinguished*. The children of God, when they become *Saints*, doe not cease to be *men*; when they receive the *Spirit*, they doe not by and by wholly put off the *flesh*; but the *flesh* still *lusteth* against the *spirit*, Gal. 5. 17. and the *law* in their *members* warreth against the *law* of their *minds*, and too often bringeth them into *captivity* to the *law* of *sin*, Rom. 7. 23. Therefore in insulting over them for their failings, you sin against God, and wrong the generation of Gods children. Psal. 73. 15.

Secondly, If thou didst reflect
upon thy selfe, thou wouldest find
more just cause to condemne thy
selfe than them. Doth sin dwell in
them? why? it *reignes* in thee.
Doe they sin through *weaknesse*?
thou sinnest through *willfullnesse*.
Doe they sin through *infirmity*? 2.

thou sinnest through *presumption*. Are they sometimes overtaken with a Temptation? thou many times goest forth to *meet* a temptation; and rather than fail, thou wilt turn Devil and tempt thy selfe. *Thou hypocrite, dost thou judge thy Brother for the mote that is in his eye, when thou hast a beam in thine own eye?* Mat. 7.3. Surely if thou wer'st better acquainted with thine own heart, and was't thou not a stranger at home, thou wouldst not be so busy abroad.

3. Thirdly, Know this, that in judging the children of God thou condemnest thy selfe. *Thou art inexcusable, ob man, whosoever thou art that judgest for wherein thou judgest another thou condemnest thy selfe, for thou that judgest dost the same things,* Rom. 2. 1. In censuring thy Brothers infirmities, thou dost but aggravate thine own impieties. If his mote seem so big in thine eye, how great (thinkest thou) will thy beam appear in Gods eye another day? Assure thy selfe, that with what judgment thou judgest, thou shalt be judged

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judged; and with what measure thou metest, it shall be measured to thee againe, Mat. 7. 2. and think not this of man that judgest and condemnest the people of God for their infirmities, and art thy selfe guilty of grosse enormities that thou shalt escape the judgment of God, Rom. 2. 3.

Thus much by way of Caution to sinners, to prevent the ill use, which they may make of this Doctrine.

Secondly, This Doctrine may be also improved by way of Caution 2.
to Saints. Caution
to Saints

First, Let them take heed and beware of pride. If at any time your hearts begin to swell with pride, then minde your corruptions. When you begin to be exalted above measure by reason of strength of parts, or eminency of grace, think upon your infirmities, and let this *thorn in your flesh* prick the bladder of your pride. Surely the best of us have enough within us to pull down the pride of our hearts: when we are with the Peacock proud of our *gay feathers*, let us look upon our *defiled feet*, and be humbled. Alas? what have we
to

to be proud of? We have nothing of our own but sin. As for our gifts and graces, we may truly say of them, as the young man did of his hatchet, *alas master, it was but borrowed*^h. Or in the words of the Apostle,
^{h 2 King.} 6. 5. what have I that I have not received? and if I did receive it, why
^{i 1 Cor. 4.} 7. should I boast, as if I had not received it? When therefore the sense of grace at any time lifts us up, let the sense of corruption lay us low. Certainly there is more of sin, than of grace; more of the flesh, than of the spirit, in the holiest man upon the face of the earth. As there are more weeds than flowers in the best garden, so there is more corruption than grace in the best soul: our natures being stepmothers to grace, as the earth is to flowers; and naturall mothers to lust, as the earth is to weeds; and the best men alive have cause to complain, that in them, that is, in their flesh, there dwelleth no good thing. And certainly let men be never so gracious, they have infinitely more matter of *humiliation*

miliation, through the abundance of corruption remaining in them, than of *pride and exaltation*, for the eminency or strength of grace; there is more in their sins to *humble* them, than in their graces to *lift* them up? especially if we consider these three things;

I.

First, The sins of Saints are of the *same nature* with the sins of wicked men. What though sin doth not *raign* in Saints? It *remaineth* in them still; and is it ever the lesse sin, because it doth not *raign*? Certainly there is the *same violation* of Gods Law, the *same contrariety* to Gods holy and Heavenly nature, the *same disobedience* to the will of God, in the sins of Saints, as in the sins of other men. As a man cannot give the greatest sin a worse, so neither can he give the least a better name, than sin. I know no difference at all in nature between the sins of the Godly and the wicked; there is indeed a difference in their persons, the one is regenerate the other *unregenerate*; but sin is sin still

still in both; though it raign in the one and not in the other. Surely this is a very humbling consideration to the people of God.

2. Secondly, The sins of Saints, as they are of the *same nature*, so they are of the *same desert* with the sins of wicked men. All sin is in its own nature damning; and that sin doth not prove damning to the Saints, is (as one observeth^k) not from the sinfullness of their sin, but from the greatness of Gods mercy not from the nature of their sin, but from the goodness of Gods nature. And should not this be matter of deep humiliation to the Saints of God?

* See Mr. Tho. Case
Elias Abatement,
or corruption in
the Saints.
p. 107.
108.

3. Thirdly, Consider yet further, that that their sins, are in some respects *more bainous* than the sins of other men, and that upona five-fold account.

1. First, God is more dishonoured by their sins, than by the sins of other men. It is a greater dishonour to the master of a family, if those of his own household walk disorderly

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disorderly, than if those that are strangers, or have no relation to him, walk disorderly: So, in regard of the neer relation, that is between God and his people, their sins redound more to Gods dishonour than the sins of those, that are stranger to him.

Secondly, Religion suffereth more reproach by their sins, than by the sins of other men. The mouthes of the sonnes of *Belial* are thereby opened to reproach the wayes of God. Sins of professours will be cast as dirt upon the profession it selfe¹. Professours are in the *highest orb* in the Church, and if their motion be *irregular* it is much noted. How sad is it, that wicked men should make a rod of the finnes of Saints to lash Religion with?

Thirdly, There is more unkindness in the sins of Saints, than in the sins of other men. Hence it is, that their sins are said to grieve the Holy Spirit of God^m. It goes neerer the heart of God, when his people

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Ecce quales sunt qui Christum colunt. Salvia. de gubern. dei. lib. 4.

3.

m Eph. 4. 30. Res est delicata spiritus Dei. Tret.

• See Mr.
Burroughs
Gracious
spirit. p.
186.

sin against him, than when other men sin against him. The finnes of others *provoke God to anger*, but the sins of saints doe *grieve his spirit*.ⁿ Saints are the objects of Gods special love, and therefore it must needs be grievous to the Spirit of God, that they should offend him. The more a man loves a wife, or a child, or a friend; the more doth he take any unkindness from them to heart. So when Gods own people offend, it goeth neerer his heart, than when others offend; for there is more *unkindness* in their sins. Sins in Gods people are far more irksome, and grievous to his Spirit, than sins in other men. See Jer. 32. 30. *The Children of Israel and the Children of Judah have onely done evill before me from their youth, &c.* The Septuagint read it, *Μοι οὐκ ἔστιν ἄλλῃ τὴν ἀμαρτίαν*, they alone, or they onely have been sinners before me; as if God did not take notice of the sins of other Nations. Israel, Gods portion, whom he had avouched to be his people, are the onely sinners. Indeed awound

• See Mr.
Mayton on
James P.
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a wound is deeper, by how much the neerer the hand is, that strikes it.

What thou my sonne? said *Cesar* ^{Καὶ σὺ τέκνον} to *Brutus*, when he saw his hand amongst the rest stretched forth against him. By how much the more *kindnesse* men sin against, by so much the more *unkindnesse* there is in their sin, *Psal.* 55. 12. *David* complaineth, *It was not an enemy, that had done this, but it was thou, my friend, and my equall, and my companion.* The friend wounded more than the sword. To sin against kindness is the greatest unkindness. What *Abfolom* said to *Hushai*, *2 Sam.* 16. 17. the same may God say to a sinning Saint. *Is this thy kindnesse to thy friend?* This should be a soul-humbling consideration to the people of God, that every sin they committ, is an unkindnesse done to a kind God.

4.

Fourthly, there is more unfaithfullness in their sins, than in the sins of other men. For they are Gods covenant-people, the vowes of God are upon them; they have given themselves up to God in Covenant,
and

and God expects better things from them. God speaks confidently concerning them, *Surely they are my people, Children that will not lye, &c. Esa. 63. 8.* God confideth in them; and therefore for them to be unfaithfull, for his Covenant-people to forsake his Law, and break his Commandements, this must needs be very hainous.

5. Lastly, Saints are advanced to a more excellent state than others are: and this aggravates their sins, and makes them exceeding and above measure sinfull. God hath a speciall interest in them, they are his peculiar people, his peculiar treasure above all people in the world; and therefore their sins must needs be much more hainous than the sins of other men. Hence God complaineth of the provoking of his sonns and daughters, Deut. 32. 19. A late eminent Divine compareth sins in the people of God to a stain in a piece of Cambrick or Lawn^a, which are easily seen. Indeed wicked men are (if I may so speak) of a courser threed, their heart is little worth

Tit. 2. 14.

Exo. 19. 5.

Deut. 33.

19.

^a Mr. Burroughs on
Hoseah.
vol 2. p.
179.

worth, and therefore, though they are sullyed or defiled, that is not much taken notice of: even as a spot in a piece of sackcloth is not so much observed, as a stain in a piece of fine linen. But now, the Godly are renewed after the image of God, and therefore a spot in them is exceeding bad. And thus you see, in many respects sins in Saints are more hainous, than sins in other men. Let these considerations take you off from pride, and cause you to walk humbly with your God. And so much for the first word of Caution to Saints.

I shall give you the second in ^{2. Cami:} the words of the Apostle, *Let them that stand take heed lest they fall,* 1 Cor. 10. 12. and to that purpose, in order to their preservation from falling, let them be perswaded to follow these Directions.

First, Let them be watchfull. ^{Dir. i. 1.} Beloved, we know not whither our corrupt hearts may carry us before we dye. Let us not therefore be secure; we have natures, that may
 G prompt

prompt us to the foulest sins, that ever were committed. Peter was not jealous enough of his own heart when he told Christ, *Though all men forsake thee, yet I will not; nay he went further yet, and promiseth, Though I dye with thee, I will not deny thee, Mat. 26. 33, 25.* and yet Peter did both; he both forsook him, and denyed him, and that with a curse and an Oath, *verse 70, 72, 74.* Had Peter known his own heart better, he would have been lesse confident. Truly good men doe not know whither the corruption of their hearts may hurry them before they dye; nor with what impetuous violence they may be drawn to sin, should God leave them to themselves. Christ therefore forewarneth his Disciples *Luk. 21 34. Take heed to your selves, lest at anytime your hearts be overcharged with surfeiting and drunkenesse, and the cares of this life, &c.* One would think this a strange exhortation, and an uselesse caution to such good men as they were. Yet our Saviour knew

knew, that they had the seeds of those sins in their natures, which he forewarned them of; and the seeds of the same, yea of all manner of sins are in our natures, as well as theirs; and therefore we had need take heed of security, and keep a jealous eye over our own hearts; especially if we consider, that security layes us open to temptation; and when we apprehend least danger, our danger is greatest. Sin and Sathan are ever watching their opportunity to doe us mischief, and they have most advantage against us, when we are most secure; and at such a time it is just with God to let sin and Sathan loose upon us, to affright us out of our security. If we are secure, we grieve the holy spirit of God, and tempt him to leave us to the temptations of the evill spirit; and the Devill watcheth for our slumbering, and lyes at catch for us, that he might take us napping. We are never more in danger to become a prey to this roaring and devouring Lion, than

while we lye sleeping at his feet The Devill watcheth, that he might ensnare us; Oh! Let us keep an holy watch, lest we be ensnared by him. The Devill keepeth a crafty and malicious watch, Oh! Let us keep an holy watch. Learn for shame, of the Devill, (said holy *Lati-mer*) to watch, seeing he is so watchfull. Let us be awakened out of a *sleepy security*, to a religious *watchfull jealousies* over our hearts; Let them, who thinke they stand, take heed least they fall; as certainly they shall (though they seem to be pillars,) as *Peter* did, if they stand upon their own legs, and not upon his, that are as pillars of marble set upon sockets of fine Gold, *Cant.* 3. 15.

Direct. 2.

Secondly, Let them carefully shunne the *occasions* of sin. It is true (I confesse) our sinfull hearts would put us upon the commission of sin, if there were no occasion presented. But yet it is as true that occasions doe strengthen corrupt nature, as the Philosopher

tell us that acts doe strengthen habits. The occasions of sin doe (as it were) awaken corrupt nature. What else can be the reason, that a man, who did not think of sin before, upon an occasion persented, should presently have a motion to commit it? Therefore be not over bold in venturing upon the occasions of sin. *Those that carry Gunpowder-natures about them, had need beware not onely of fiery darts, but of the least sparks*^r. Christ teacheth us, *Mr. Man-* to pray, *Lead us not into Temptation*^r: *ton on Ja,* Surely the way to be kept from *p. 4.69.* temptation, is to keep at a distance *Mat. 6.* from the occasions of sin. To pray, *13.* *Lead us not into temptation*, and then to rush upon the *Occasions* of sin is all one, as for a man to pray, that he may not be burn't, and as soon as he hath done, to thrust his fingers into the fire. Surely we shall never overcome temptations, unlesse we turn from the occasions of sin. A sad examble of this we have recorded by St. *Augustine*^r, of one *Alipius*, *Aug.* who was by the importunity of *Confes. lib.* friends *6. cap. 8.*

friends prevailed with to be present at the *Gladiatory-games* of the *Romans*; but being there resolved to keep his eyes fast all the while, so that though he was present in body, yet he might be absent in heart: but upon a great shout, that the people gave at the fall of one of the Combatants, he opened his eyes, and so became an approver of that bloody and barbarous spectacle. Gods children are bound to abstain from the appearance of evill. 1 Thel. 5. 22. The *Nazrites*, that were commanded to abstain from wine, were also forbidden to touch the very husk of the grape. *Numb.* 6. 3, 4. And it is observable *Hos.* 2. 16, 17. that God would not be called *Baali*, but *Ishi*. Thou shalt call me *Ishi*, and shalt call me no more *Baali*. For I will take away the name *Baalim* out of her mouth, and they shall no more be remembered by their name. Why, what hurt was there in that word? Surely none at all in the word it selfe. The word is a very good word, and hath a very good signification, and (as

(as a late writer hath observed^u) ^u Mr. Jer. Burroughs
It is as proper to God, as any word that can be given him by the Church (but in his Lectures on Hosea P. 549.
that God did forbid it here) for it is no more, when the Church calleth God Baali, than if the Church should say, O God that art my Lord and my husband, who art to rule and govern me. Tea, and we doe find that God giveth himself this name, Es. 54. 5. Thy maker is thy husband; the word that is rendered husband is in the Hebrew Baali. Why then is the use of the word to be taken away? why, because they had abused the word and given it to Idols^x. Therefore God promiset, that he would take away the name out of their mouthes, that they might have no occasion of returning to Idolatry; That they might be kept from Idolatry, they must not so much as mention the name of Idols So Dent. 25. 13, 14. Thou shalt not have in thy bag divers weights, a great and a small. Thou shalt not have in thy house diverse measures, a great and a small. Why? may some say, was it such a great matter for a man to have a great and a small weight in his bag? and
 G 4 a great

a great and a small measure in his house? The thing in it selte was not great, so they did not buy and sell by these weights and measures. But therefore God forbids them, to have the one in their *bag*, the other in their *house*, lest the having them there, should prove a temptation to them, to bring them also into their *scales*, and into their *shops* to buy and sell by them. God would have us keep off from the *occasions* of sin. The best way to prevent falling into a *Pit* is to keep farre enough from it; so the best way to prevent falling into sin is to keep farre enough from the occasions of it.

Direct. 3. Thirdly, Let them look well to their *company*. Avoid intimate familiarity with such, whose society may corrupt you. Shunne such acquaintance, where you can expect no good, but may receive much hurt. *David* maketh this one character of a Citizen of *Zion*, that in his eyes a vile person is contemned. *Pla.* 15. 4. *Joseph* would not trust himself in the company of his mistress, lest by her solicitations he might be

be drawn to sin; he *hearkened not unto her to lye by her, or to be with her.* Gen. 39. 20. Evill company is very infectious and dangerous, and therefore it is *Solomons* advice, Prov. 22. 24. 25. *Make no friendship with an angry man, and with a furious man thou shalt not goe, lest thou learn his wayes, and get a snare to thy soul:* which words, although they are spoken of an *angry man*, yet they are true of all *evill company* whatsoever. All sinfull and unclean societies are *infectious* and *dangerous* societies; either to *disswade* from that which is *good*, or to *perswade* to that which is *evill*. Hence it is that *Moses* warned the *Israelites*, to have nothing to doe with the *Canaanites*, least they should be misled by their examples, Deut. 7. 1, 2, 3, 4. And when they acted against this rule, they quickly brake all rules, as you may see, Psal. 106. 35, 36. *They were mingled with the Heathen, and then it immediately followeth, and learned their workes.* What workes were these? Workes of art or agriculture?

culture? of peace or warre? No such matter, but they were workes of false worship and Idolatry, as appeareth by the following words; *They served their Idols, which were a snare unto them.* Therefore the Lord enjoyned them to have no fellowship with them, least they should learn their ways.

Be perswaded therefore, to have no fellowship with the unfruitfull works of darknesse. Eph. 5. and to induce you thereunto, consider that of Solomon, Prov. 13. 20. *He that walketh with wise men shall be wise, but a company of fooles shall be destroyed.*

Direct. 4. Fourthly, Let them look well to their senses. As in a City besieged, they look well to their Gates and Posternes; so Saints, if they would prevent sin should look to their senses, which are (as it were) the Gates and Windowes of the soul; especially to the eye, which affects, or rather indeed infects the heart with sinne, from sinne-occasioning Objects.

It is therefore said that Eve saw
that

that the fruit was faire, and to be desired, and then shee did eat. Gen. 3. 6.

And as elsewhere The Sonnes of God saw the daughters of men, that they were faire, and took them wives. Gen.

6. 2. And Tamar, when shee had a desire to commit uncleanness with Judah sat (as our translation hath

it) in an open place; but it is in Hebrew in the doore of eyes: so called, because it was such a place, where shee might be so exposed to open view, that Judah should not passe

that way, but he must of necessity see her, and seeing her, might be tempted to commit Incest with her.

בפתח עיניו
In conspectu omnium, loco patente ubi

in omnes partes patet circumspectio. Pareus ad loc. Fuit bivium ubi necesse erat Iudam transire, undecumq; veniret, Et igitur conspecta ille mox libidine accenditur meretricem ratus. Pareus ubi suprâ.

And it is said Gen. 39. 7. that Josephs Mistresse cast her eyes upon Joseph, and said lye with me. Her eyes infected her heart, and were the bellows, that blew up such

* Oculi im- such a flame of lust within her *.
 pudici in- And you know, that one idle glance
 ficiunt cor, upon *Bathsheba* was the cause of
 nunciantes *Dauids* fall, 2 *Sam.* 11. 2, 3, 4. *Da-*
 ei objectis *vids* wandring eye ushered in those sins,
 illicita, quæ which afterwards cost him *broken*
 foris sunt, bones. Hence we read of some, that
 et horum had eyes full of adultery, 2 *Pet.* 2. 14.
 specie obla- A sin which is in the eye, will quick-
 ta illud in- ly be at the heart; which caused *Job*
 flammam. to make a covenant with his eyes,
 tes; ubi that he might not look upon a maid,
 cor est in- *Job* 31. 1. He meanes, sinfully to lust
 flamma- after her. He knew that there is a
 rum oculi speedy and quick passage from the
 porro sunt eye to the heart, though in the fa-
 folles, qui- brick of the body, there seemeth to
 bus illiciti be a great distance between them.
 recordis Therefore (saith he,) I have made
 desideria a covenant with mine eyes, to a-
 amplius void occasions of sin, lest mine eye
 suffiantur. should pollute my heart with moti-
 Paræus ad ons unto sin. And upon this account
 Gen. 39. 7. *David* prayeth to God, that he would
 turn away his eyes from beholding
 vanity, *Psal.* 119. 37.
 Direx. 5. Fifthly, Observe the first risings
 and stirrings of corruption, and resist
 them

them. Small breaches in a sea-bank occasions the ruine of the whole, if not timely discovered and repaired; so sin will gain upon us by insensible degrees; and those, that are once in the Devils snare, are soon taken by him at his will and pleasure. Christians should therefore watch against the first risings of sin, and having discovered them, resist them. Truly there is no other meanes can doe you good, if this be neglected.

There are but four wayes^a can be imagined, whereby we may help our selves when we are assaulted with temptation; viz. either, 1^o First To flye; or 2^o Secondly To yeeld; or 3^o Thirdly To compound: or 4^o Fourthly To stand our ground, and make resistance. Now none of all these, but the last will doe us any good.

First, it is to no purpose to flye; for sin is an intestine enemy. As one said of *Solomon*, that though he had no enemy abroad, yet he found one at home^b; so it may be said of us: though we had no enemy without

^a Mr. Ralph Robinson in his Christian an compleatly armed. p. 47.

1.
^b *Hestem foris non habet, domi tamen reperit.*
Cun. de. rep. Heb.

us, lib. 1.

us, (which (such is our misery) cannot be said of any of us) yet there are many noysome lusts dwelling in us. which warre against the soul, 1 Pet. 2. 11. and are active and ready to betray us to Sathan. Whither therefore can we flye, as long as there is an enemy within us, and will be within us, as long as we live, and follow us whithersoever we goe?

2.

Secondly, It is to as little purpose to yeeld, that's the high way to ruine; for sin, when it is finished, bringeth forth death, James 1. 15. And moreover, if you yeeld, you put your selves (as one hath well observed) out of the compasse of Christs prayer c. I have prayed for thee (saith Christ to Peter) that thy faith fail not Luk. 22. 32. Christ doth not make intercession for such as yeeld, but for such as resist. He prayeth that the faith of such as make resistance should not fail, but he doth not intercede, that such, as will not fight, should be defended.

3.

Thirdly, *Compounding* will stand you

* Mr. Ralph Robinson, in his Christian completely armed. p. 47.48

you in as little speed as either of the former. Lust will never compound, but to your infinite disadvantage, if not to your destruction. The snares of sin and Sathan will in the end prove chaines of darkness.

Fourthly, It remaines therefore, that it is your best way to make resistance. As yeelding and compounding is the way to ruine, so resisting is the way to overcome. If you make a vigorous resistance, Christ will help you to put your feet upon the necks of those lusts, that warre against your souls, and you shall be more than conquerours, through him that loved you and gave himself for you.

4.

Now in resisting the risings of of sin, let me advise you to follow these rules.

First, Resist speedily. Don't stay too long before you begin the fight. Many times men stay so long before they begin, that they are vanquished before they fight. Therefore resist the first appearances of corruption ;

1.

tion, give no place to the least temptation; oppose sin in the birth; crush the Cockatrice in the egge. It is easier to keep an enemy out of a Countrey, than to beat him out, when once he is gotten in: so it is easier to keep out sin, than to beat it out. Dangerous diseases may be stopped in time, which will afterwards prove incurable^d. Sin, if it be timely resisted, may probably prove no more dangerous to us, than the Viper proved to *Paulus* hand, when he shook it off into the fire, and it did him no harm^e. But if we give way to it, and doe not resist it in the first motion, it will be hard for us to suppress it afterwards.

^d *Principi-
is obsta; sci-
rò medici-
na paratur,
Cum mala
per longas
invaluer-
e moras.*

^e *Quid.*

^e *Act. 28.*

5. Doe you therefore to your sins as *Pharoah* gave command to be done to the *Israelites* male-children: he would not stay till the children were grown up to years, but commanded the Midwives to slay them as soon as they were born. This was a cruell act in him; but thus to deal with your sins will be a mercifull act in you to your souls. What therefore

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ore *Pharaoh* did cruelly against those poor children, doe you prudently against your sins; kill them, when they are in the birth. That's the first rule.

Secondly, Let your resistance be *universall*, you must resist all sin, every false way. You must combate with all, though you can conquer none, as you should and would. True hatred is *πρὸς τὰ γένη*, against the whole kinde.

2.

You should not therefore, while you frown upon one sin, smile upon another; and while you thrust some out of doors, hug others in your bosome.

Thirdly, Enter not into a parly or treaty with sin; but maintain the conflict. Sin is such an enemy, that you must either kill or be killed. This conflict is of such a nature, that there should not be a treaty of peace, nor a cessation of armes all your life long *ἢ ὁ πόλεμος*.

3.

Lastly, Resist in the strength of *ἀσπονδῶς*. Christ. Goe not forth in your own strength, but in the strength of the Lord, and the power of his might *ἢ Ἐφεσ. 6.* Fetch in divin strength and assistance; *10.* act faith upon the death of Christ, for the killing of sin in you; and by prayer

4.

H

call

call in divine helpe. So much for the fifth direction, observe the first rising and stirrings of corruption and resist them.

Direct. 6. Sixtly, Possesse your hearts alwayes with apprehensions of Gods Presence, and *set the Lord alwayes before you, and walke as in his sight.* It was the grave advice of a Philosopher to his friend^h, that he should alwayes imagine, some severe *Cato*, or some other person eminent for vertue, to be alwayes present with him as overseer and censurers of all his actions, that hereby he might be kept within compasse, and restrained from vice. And indeed there is much in the eyes of men, to keep men from breaking forth into sin; yea the satyrist tells usⁱ, that *Maximus debetur pueris reverentia*--- a man would not commit a grosse sin in the presence of a child. Is not then the piercing and all-seeing eye of a sin-revenging God much more sufficient to lay a restraint upon your spirits, and to cause you to *stand in awe, and not to, sin?* Certainly this would be

^h Seneca to his friend Lucilius.

ⁱ Juvenal.

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be a notable meanes to preserve you from breaking forth into sinfull practises, did you but seriously consider, that all sins are committed in the presence of a sin-revenging God, who is able to look the soul of a sinner into Hell; with the rebuke of his *countenance* ^{k.} *Psal.* 80. 16.

Seventhly, Labour to possesse your hearts alwayes with the feare of God; I mean, not a servile, but a filial feare of God. This hath a wonderfull influence upon the heart, to preserve it from *backsliding*, as may be gathered from *Jer.* 32. 4. where you have a promise in these words, *I will put my fear in their hearts, that they shall not depart from me.* Hence that precept, *Psal.* 4. 4. *Stand in awe, and sin not.* Indeed this holy fear of God is as a *golden bridle* to the soul; when it would runne out to any evill. It is like *banks to the sea*, which keepeth in herageing waves of corruption, when they would overflow all. And therefore in scripture, you have these two put together, *fearing God, and eschewing evill,*

H 2 Job

Job 1. 1, 8. Yea, you shall finde that *eschewing evil* is not only put as an effect of the fear of God, but it is put into the definition it selfe of the fear of God; *the fear of the Lord is to hate evill*, Pr. 8. 13.

Direct. 8. Lastly, Look up to Jesus Christ with faith flameing out in prayer. His eye is wakefull enough, and his arme powerfull enough to preserve you. There is a spring of *strengthening grace* in Jesus Christ. Therefore when you have the greatest strength of grace in your selves, yet look beyond your selves unto Christ, and say still as *Jehosaphat* did, when he had that great strength of men, *viz.* an army 500000 strong, *Lord, we know not what to doe, onely our eyes are unto thee*, 2 Chron. 20. 12. And then, be your temptations never so violent, your corruptions never so strong, yet remember, what the Lord said to *Paul*, 2 Cor. 12. 9. *My grace is sufficient for thee*; sufficient to subdue thy corruptions, sufficient to secure thy heart against the violence of *Sathans* temptations. Therefore look up to Christ; commit your way unto him

him, and watch and pray, that you enter not into temptation¹. So much¹ *Mat. 26.*
for the use of Caution. 41.

Thirdly, I come now to an use *Use. 3.*
of *exhortation*. Is this so that the *Exhor.*
best of men are not so freed from sin
in this life, but that in many things
they offend all? then suffer a few
words of exhortation.

First, Blessè God that you are de-
livered from a *sinfull state*. Never
look back upon *Sodom*, but with de-
testation, and blessè God that you
are escaped; and be thankfull to the
Lord, who hath given you coun-
sell in your reines^m. You might *Psalm.*
have remained under the *raign* and *16.7.*
dominion of sin, and have gone on
after the counsels of your own
hearts to this day, had not the Lord
graciously turned you out of that
way. Oh! blessè God, that hath
overpowered your souls, and made
you willing in the day of his power,
to forsake your *sinfull wayes*, so that
although sin *dwells* in you, yet it
raignes not as in times past. Oh!
blessè God that hath given you

counsell, and caused you to understand aright. Certainly, this is no other but a beam of divine light darted into your souls; certainly this is no other, than a voice from Heaven that hath said unto you, *This is the way, walk ye in it*

2. Secondly, Be exhorted to admire the justifying grace of God, by the righteousness of Jesus Christ. When the Apostle had in the seventh chapter of the Epistle to the Romans, at large complained of the remainders of sin in him, of the Law in his members, that warred against the law in his minde; after he had cryed out, *oh wretched man that I am, who shall deliver me from this body of death?* verse 24. then he is presently rapt up in admiration of the justifying grace of God by the righteousness of Jesus Christ; *I thank God through Jesus Christ our Lord,* verse. 25. and then chap. 8. verse 1. he maketh that triumphant conclusion, *There is therefore now no condemnation to them that are in Christ Jesus.* A worthy divine now alive

aliveⁿ in a treatise by him published, observes an Emphasis in that little word [now,] mark (saith he) that word [now,] that [now] after such bloody wounds and gashes, there should yet be no condemnation, this exceedingly exalts this grace: for if ever, thought he I was in danger of condemnation, it was upon the rising and rebelling of these my corruptions, which, when they had carried me captive, I might well have expected the sentence of condemnation to have followed; but I finde, saith he, that God still pardons me, and accepts me, as much as ever, upon my returning to him; and therefore doe proclaim with wonder to all the world, that Gods justifying grace in Christ is exceeding large and rich. Thus farre the aforesaid Author.

My beloved, this must needs extoll the justifying grace of Christ, that where there is so much matter of condemnation, there should not be condemnation it selfe; that not onely all the sins of the elect of God before conversion are pardoned, but sins after regeneration; and though

ⁿ Dr. Tho. Goodwine in his tryall of a Christians growth, P. 47.

we run upon new scores every day, yet these should be still paid, and that there should be riches of grace enough, and merit enough to pardon us, this exceedingly advanceth the justifying grace of God, and the righteousness of Jesus Christ.

3. Thirdly, Blessè God for *establishing* grace. This is indeed a great wonder, that a childe of God should have so much corruption left in him, and that that corruption should not destroy grace, but that this heavenly plant should thrive in the midst of weeds; and this spark be kept alive in the midst of a sea of corruption. Our first parents had no sinfull nature in them, and yet being tempted by the Devil they fell; but now, that beleivers, who have both a tempting Devil without, and a corrupt nature within, should stand, and not fall away, this is the Lords doing, and it should be marvelous in our eyes. That we should be kept by the mighty power of God through faith unto salvation, that we should have such strong

• *Psal.*

118. 22.

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strong corruptions within us, warring against our souls, and yet not be finally overcome by them, this magnifieth the establishing grace of God. Grace cannot preserve it selfe, of its selfe, in the midst of so much corruption. We should quickly turn bankrupts; and lose not only degrees, of grace, but all grace, were it left in our own hands.

But that corruption, that dwelleth in us, and our frequent falls, may teach us, that it is as necessary, for God to afford us his preserving grace, to continue what we had given us, as his preventing grace to give us what we had not. The *body* of sin dwelling in us, may minde us, that it is *by grace we stand*; that were we left to our selves, we should soon doe as our Father *Adam* did. There is naturally the same revolting spirit in us, that there was in him, an *aptnesse and inclination of heart ready to depart away*, Jer. 5. 23. And we have the same enemy, the same tempter, to draw us away with the like temptations: and in those

those, that are not preserved by the mighty power of God, these things scil. *corruption within, and temptation without*, doe prevail so farre, as to turn back many, who seemed to begin in the spirit, and to cause them to make an end in the flesh, and to return with the dog to his former vomit, and with the sow, that is washed, to her wallowing in the mire. It is by grace we stand, and should God but withdraw the supply of his spirit and the influences thereof from our souls, we should be obnoxious and liable to all assaults, not of flesh and blood, but of principalities and powers, and spirituall wickednesses in high places, and open to all the furious attempts, and all the fiery darts of the wicked. Therefore bless God for establishing and preserving grace.

4. Fourthly, Bless God for any disappointments, that you meet withall in the wayes of sin. Truly there is not a sadder judgment in the world, than for God to suffer us to goe on in sin without restraint; and it is as great a

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mercy, when God is pleased to lay stumbling blocks in our way, to hinder us in any course of sin. It is promised as a mercy to the Church, that she should meet with disappointments in the wayes of sin. *She shall follow after her lovers but shall not overtake them, and she shall seek them but shall not finde them, Hos. 2. 7.* As satisfaction in sin is a great judgment, whence that threatening, *the backslider in heart shall be filled with his own wayes, Prov. 14. 14.* So disappointment in sin is a great mercy. We should not therefore be troubled, but blesse God, when we cannot have our wills. It is a mercy, when carnall desires are disappointed. Therefore God would have *Abimelech* acknowledge mercy in a restraint. *I withheld thee from sinning against me, therefore suffered I thee not to touch her, Gen. 20. 6.* And *David* blessed God for preventing his intended execution of his revenge against *Naball*, when he said to *Abigail*; *Blessed be the Lord God of Israel, which sent thee this day*

day to meet me; and blessed be thy advice, and blessed be thou, which hast kept me this day from coming to shed bloud, and from avenging my selfe with mine owne hand &c. 1 Sam. 25.

32, 33, 34.

5.

Lastly, Let us every day labour for further degrees of mortification. Sin dwelleth in us, and it will dwell in us, while we live. Therefore what St. Paul saith of himself in another case, 1 Cor. 15. 31. I dye dayly; so let us in respect of our sins dye dayly. Let us not look upon mortification, as the work of a day, or a moreeth, or a yeare, but of our whole life time. Let us therefore continue our in-deavours therein, and make a dayly progresse in this work, and every day labour to weaken the body of sin more and more, praying against it, and watching against it, and striveing against it in the strength of Christ. So much for the use of exhortation.

Use. 4.
Consola.

Lastly, I shall close up all, with a few words of comfort to the people of God, who are apt to be cast down

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down and disquieted in their spirits by reason of the remainders of corruption in them, and their frequent falls into sin.

Besides what hath been already spoken, in the explication of the Doctrine, that though sin doth remain in beleivers in respect of its *inherence*, and its *infectious nature*, and its *seduceing power*; yet they are freed from it in respect of its *dominion*, *guilt*, and *condemning power*; and besides what hath been spoken before, concerning the difference between the *infirmities* of Saints, and the *falls* of wicked men, which may conduce much to the comfort of the people of God under their failings and infirmities; I shall now subjoyn three or four other comfortable considerations, with which I shall put a period to this discourse.

I.

First, Sin cannot separate Saints from the love of God. If any thing in the world could quench and extinguish the flame of Gods love to a believing soul, that which carries in

in it the greatest contrariety to Gods holy and heavenly nature must needs doe it; and that is sin. But sin cannot doe it. A *state of sin*, before regeneration could not doe it; much lesse shall an *act of sin*, now you are in a *state of grace*, be able to effect it. For there is more malignity in a *state of sin*, than in an *act of sin*. Now (saith the Apostle) God commendeth his love to us; in that when we were yet sinners, Christ dyed for us, Rom 5. 8. If God love sinners, while sinners; then suerly his love to Saints cannot be broken off by sin. If the time of their blood was the time of his love, as Ezck. 16. 6. then surely his love to them, when Saints is *invincible, inviolable*: he may (indeed) visit their iniquities with stripes, and their transgressions with rods (it is a branch of his Covenant, Psal. 89. 30, 31.) never thelesse his loving kindnesse will be not utterly take from them; nor suffer his faithfullnesse to fail.

2. Secondly, God taketh notice of, and accepteth that good, which
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is in his Saints, notwithstanding their sins. Indeed men are apt so to minde their vices, that they forget their vertues; a little evill makes men forget abundance of good. Men are apt to pitch onely upon the weakneses and failings of the people of God, and to overlook what is good in them; like flies, that pitch upon the sores, and like vultures, that flye over the pleasantest garden and pitch upon carrion; so wicked men watch for the haltings of Gods people, and feed their malice with their failings.

But God takes notice of a little good in the midst of abundance of evill; of a little gold in the midst of abundance of oare; of a little wheat in the midst of abundance of chaffe. And it is worth our choicest observation, that when the Spirit of God in the Scripture giveth us the characters of Saints, he hideth their failings, and taketh notice onely of their graces. I will give you a few instances. If you look into Gen. 18. 12. you shall find that Sarahs speech

speech was full of distrust and unbelief, *shall I have pleasure my Lord also being old?* There was but one word, that of Lord, the note of reverence and respect to her husband, and that the holy Ghost elsewhere taketh notice of 1 Pet. 3. 6. *she called Abraham Lord.*

And although *Moses* was sometimes passionate; yet the holy Ghost stileth him the meekest man upon the face of the earth, Numb. 12. 3. *Now the man Moses was very meek, above all the men that were upon the face of the earth.* And in Heb. 11. 31. There is no mention of *Rahabs* lye, but onely of her faith and peaceable behaviour towards the spies. *David* fell tearefully, and that more than once (as you have heard before) and yet you may see, what a character God gave of him; viz. *that he kept his commandements, and followed the Lord with all his heart, &c.* 1 King. 14. 8. *Asa* also had his great imperfections, and yet when an account is given of his raigne, the holy Ghost giveth him this

this high encomium, *The heart of Asa was perfect all his dayes.* 2 Chron. 15. 17. So Job, The holy Ghost saith concerning him, *J. m. 5. 11* Ye have heard of the patience of Job. Yes, and we have heard of his impatience too in cursing his day Job 2. - But this is not mentioned. Job was patient for the main, though sometimes the extremity of his suffering extorted from him some expressions of impatience. Indeed where the bent of the heart is right, the infirmities of Gods people are not mentioned. He that drew the picture of Alexander, while he had a scarre in his face, painted him with his finger upon the scarre; so God is graciously pleased to put the finger of his mercy upon the scarres of his people. What a precious cordiall may this be, for the sinking and fainting hearts of Gods children, mourning under the sense of their corruption? He overlooketh what is theirs in them, and takes notice onely of what is his own; and when he comes to weigh them in the ballance
I of

of the Sanctuary, he leaves out their corruptions, and puts nothing in to the scales, but their graces. He hides his eyes from what is sinful; and takes notice onely of what is good in them.

3.

Thirdly, Jesus Christ, the High Priest of Saints, is now in heaven, at Gods right hand making intercession for them, *Heb. 7. 25.* Hence it is, that he is also called an *Advocate*, in that comfortable Scripture, *1 John 2. 1.* *If any man sin we have an advocate with the father even Jesus Christ, the righteous.* He is entered in within the veile; and there he appeares before God, and pleads the causes of his people, presenting his own merit unto his father, the merit of his death and passion, whereby he hath made full satisfaction to divine justice for all their sins. It is upon this account, that the blood of Christ is said to *speake better things than the blood of Abel*. *Abels blood pleades against Cain crying for vengeance Gen. 4. 10.* The voice of thy brother

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Heb. 12.
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 let (as it were) and maketh that
 triumphant challenge, Who shall lay
 any thing to the charge of Gods elect?
 It is God that justifieth. Who is he that
 vindictam sui à me tanquam iusto iudice postulavi.
 Gen. 4. 10. Non vindictam clamat, sed veniam. Pa-
 ulus ad loc. Sanguis Abel vindictam loquebatur,—Sanguis
 autem Christi melius loquitur quis veniam loquitur & grati-
 am. Estius ad loc.

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condemneth? It is Christ that died, yea rather that is risen again, who is even at the right hand of God, who also maketh intercession for us, Rom. 8. 33, 34.

4. Lastly, There is a time approaching, and not far off, when believers shall be freed from the very being of sin. Here indeed in this life they are under a sinfull necessity; and sin dwelleth in them and will dwell in them whether they will or no; in-
 somuch that the pious soul, often cryes out with David, *Woe is me that I dwell in Mescech, that I sojourn in the tents of Kedar*, Psal. 120. 5. How long shall I be pestered with this troublesome inmate? And with the Apostle, *Oh wretched man that I am! who shall deliver me from this body of death*, Rom. 7. 24. But at death Saints shall be delivered from sin. When the body of flesh dieth, this body of death shall be quite destroyed. Corruption shall be then totally destroyed, when this mortall shall put on immortality, and this corruptible shall put on incorruption 2. The Saints shall never after death be proud more;

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more ; nor grieve the Spirit of God more ; nor have cause any more to complain of the hardness of their hearts, and the earthliness of their mindes, and the vanity of their thoughts. Their sins may accompany them to death, but they cannot proceed one step further.

It is with the people of God in this life, as it was with the people of Israel ; they were delivered from their Egyptian Taskmasters, and that was a sweet mercy to them ; but presently they see them at their heels, and upon their backs again, and this was exceeding bitter, and therefore the Lord to comfort them tells them, *Exod. 14. 13. Those Egyptians, whom ye have seen to day, ye shall see them again no more for ever.* So that it is with the the children of God in reference to their sins ; they are delivered from the bondage of their sins ; but yet their sins may trouble them, and put them into frights, and raise in them many imbondageing thoughts of fear afterward ; but yet

yet at death their deliverance shall be compleated, and then they may stand upon the shore of the other world, and see all these *Egyptians* drowned in the red sea of Christs blood, and may say in the highest triumph and exultation of Spirit, concerning sin and Sathan, and whatsoever else hath the face or deserves to beare the name of a my-
 sticall *Egyptian*; *These Egyptians which we have seen and felt so often in the dayes of our mortality, we shall not feel, nor so much as see them again for ever.* Consider what I have said and the Lord give you understanding in all things.

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Through the Authors absence, many faults have escaped the
Press. The smaller literall mistakes and mispointings thy
indulgence (I hope) will pardou. Other more material mis-
takes, thou art desired to correct with thy pen.

Errata.

Page 1. line penult read Brethren. p. 3. l. 16. r. precedent.
ib. l. 26. r. sufficient. p. 5. l. 17. r. reasons. p. 9. l. 21. r. con-
demning. p. 10. l. 15. r. pardoning. p. 12. l. 4. r. Christs. ib. l. 26.
r. Scripture. p. 14. l. 1. r. there. ib. l. 5. r. there. p. 15. l. 24. & 25.
r. finally. p. 16. l. 10. r. inherens. p. 18. l. 15. r. into. p. 20. l. ante-
penult r. wherein. p. 21. l. 22. dele also. p. 22. l. 9. r. permits. ib.
l. 22. r. redoundeth. p. 23. l. 24. r. righteousness. p. 24. l. ante-
penult. r. as I. p. 25. l. 2. r. confident. p. 31. l. 13. r. servants. p. 32.
l. 20. r. lusts. p. 33. l. 13. r. imperious. ib. l. 18. r. heartily. l. 20.
r. be. p. 34. l. 24. for after, r. against. p. 38. l. 3. r. sins. p. 41. l. 8.
r. practises. p. 43. l. 3. r. fatigatus. p. 47. l. 4. dele us. ib. l. 6. r.
absolute l. 23. for Doct. r. Use. p. 48. l. 22. r. there. p. 50. l. 16.
r. faithfull. ib. l. 22. r. Pharaoh. p. 51. l. 22. r. attainable. p. 58. l.
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